

**A Study of Pragmatic Strategies of English of Thai
University Students: Apology Speech Acts**

by

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ABSTRACT

Pragmatics is about language in use. It is concerned with the relationships between linguistic forms and the users of those forms. In order to communicate successfully, language users should have pragmatics competence which is the ability to use language forms suitably to sociocultural context. Consequently, language users need to acquire not only linguistic rules but also sociolinguistic rules of language use to perform the speech acts appropriately. Apology, among other speech acts, has received great attention in pragmatics research as politeness is essential in human interaction. Though being polite is preferred universally, the connotation of politeness might differ across culture. In intercultural communication, lack of apology awareness, could lead to offense or misunderstandings, both in producing the appropriate apology and perceiving the intended meaning from other speakers. This study is aimed at examining cross-cultural pragmatics by focusing on apologies in Thai and English and investigating the production of interlanguage apologies of Thai EFL (English as a Foreign Language) learners in terms of different sociolinguistic variables. The study focussed on two main aspects: a Discourse Completion Task (DCT) and qualitative data from an interview.

Previous studies were analyzed and contrasted to find the similarities and differences of apologies in Thai and English as the native Thai speakers and native English speakers' pragmatic norms. The quantitative eliciting data was collected through a DCT questionnaire from 160 Thai undergraduate students of various disciplines at a university in Thailand while the qualitative data was gathered from an individual interview with nine of the original 160 students in order to find the apology strategies use and the views toward significance of apology and apology teaching in language learning. The contrastive findings showed that there are more strategies for apologizing in English than in Thai. Also, universality and culture-specificity co-exist in the act of apologizing in Thai and English. The interlanguage data revealed the influence of sociolinguistic factors: social distance, social status and severity of offense.

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LIST OF ABBREVIATIONS

DCT	Discourse Completion Task
EFL	English as a Foreign Language
ESL	English as a Second Language
FSA	Face-saving act
FTA	Face-threatening act
IFID	Illocutionary force indicating device
IP	Interlanguage pragmatics
L1	First language
L2	Second language
NSs	Native speakers
NNSs	Non-native speakers
NES	Native English speakers
NNES	Non-native English speakers

LIST OF TRANSCRIPTION SYMBOLS

- “...” directly reported speech of participants (interviewees) translated into English,
- [] silence, pause, or other non-verbal expressions,
- rrr non-verbal expressions used while participants (interviewees) think of what to say
- abandon irrelevant/ unnecessary information in the focused categories.

Chapter 1

Introduction

1.1 Overview

This research aims to study and compare apology as a speech act in Thai and English and investigate pragmatic strategies of English used by Thai university students. This chapter presents a background of pragmatics issue which leads to this research, speech act of apology, English language learning in Thai context, study aims and research methodology, significance of the research and an outline of the study.

1.2 Background

1.2.1 Pragmatics

The importance of communicative competence has been successfully recognized as a goal of language teaching and learning in the field of second language acquisition since the concept of communicative competence was introduced by Hymes. He maintained that learners must learn to speak not only grammatically, but also appropriately to achieve communicative goals. Language learning also entails acquiring pragmatic competence that dictates appropriate ways of conveying communicative intent in various situations. Therefore, learners must acquire not only linguistic rules such as morphology, syntax, phonology, and vocabulary, but they must also acquire

sociocultural rules of language use (Anderson, 1990; Olshtain & Cohen, 1983; Wolfson, 1981).

Pragmatic competence has been conceptualized by many scholars. However, most of these attempts to explain pragmatic competence reflect more or less the same conceptions without radical changes. According to Levinson (1983) pragmatics basically comprises the study of language usage, or in Wolfson (1989) pragmatic competence involves not only linguistic or grammatical knowledge but also the ability to comprehend and produce socially appropriate language functions in discourse. For Robert, Davies and Jupp (1992), pragmatics is centrally concerned not only with syntax and the literal meaning of words but with meaning intended by the speaker and interpreted by the listener. In Lightbown and Spada (1999), communicative, or pragmatic competence is the ability to use language forms in a wide range of environments, factoring in the relationships between the speakers involved and social and cultural context of the situation. Subsequently, Kasper and Rose (2001) explicitly defined pragmatics as the study of communicative action in its sociocultural context.

Pragmatics is often divided into two components: pragmalinguistics, which concerns appropriateness of form, and sociopragmatics, which concerns appropriateness of meaning in social context (Leech, 1983). Pragmatic competence is the speaker's knowledge and use of rules of appropriateness and politeness which dictate the way the speaker will understand and formulate speech acts. Speech acts are one of the key areas of linguistic pragmatics. Specific speech acts include apology, complaint, compliment, refusal, request, and suggestion. Research findings overall indicate that even advanced-level nonnative speakers often lack native-like pragmatic competence in a range of

speech acts (Bardovi-Harlig, Hartford, Mahan-Taylor, Morgan, & Reynolds, 1991). In other words, speakers who may be considered 'fluent' in a second language due to their mastery of the grammar and vocabulary of that language may still be unable to produce language that is socially and culturally appropriate.

It is necessary for L2 speakers to be exposed to or at least to be properly taught that pragmatic rules of other languages are not always the same as those of their own.

However, the environment the speakers are in may affect the efficacy of such exposure or teaching. There is a possibility that speakers will continue to prefer their own social and cultural rules to the target language even after explicit instruction and awareness building, especially in the case of EFL, as in Thailand.

The study of the acquisition and development of pragmatic competence in a second language (L2) has received considerable attention more recently from researchers in the field. The studies attending to interlanguage pragmatics (ILP) have been documented with the view to find out how non-native speakers, due to the influence of their native language, differ from native speakers in understanding a particular speech act. Studies on interlanguage pragmatics have paid a great deal of attention to second language learners' pragmatic competence in terms of speech acts (Yule, 1996).

Pragmatic studies concerning speech acts have been conducted since the 1980s. Blum-Kulka (1982) reported that learners seem to develop an interlanguage of speech act performance which can differ from both first (L1) and second (L2) language usage in linguistic form and/or procedure or strategy. She also found that learners will always transfer their speech act knowledge and expect to find equivalent grammatical means

and pragmatic rules in the L2 language, but they may misuse the L2 structure. However, many of the L2 pragmatic transfer studies have shown that despite being linguistically competent in L2 language, learners are likely to transfer L1 pragmatic rules in their L2 production (El Samaty, 2005).

Rizk (2003) defines pragmatic transfer as ‘the influence of learners’ pragmatic knowledge of language and culture other than the target language on their comprehension, production, and acquisition of L2 pragmatic information.’ Pragmatic transfer can be either positive, which considers evidence of sociocultural and pragmatic universality among languages, or negative, which shows inappropriate transfer of L1 linguistic norms into L2. Pragmatic error or failure occurs where speech act strategies are inappropriately transferred from the L1 to L2 (Thomas, 1983). Even the most basic item in a language such as the use of, for example, “good morning” can lead to cross-cultural misunderstanding due to pragmatic differences between two languages. When teaching Thai students, it is quite a straightforward task to explain that ‘hello’ may be rendered into Thai as ‘sawatdee’ for greeting. On the other hand, things can be problematic. ‘Good morning’ is equivalent to ‘arunsawat’ in Thai but in a conversation in Thai, ‘arunsawat’ is likely to make the speaker come across as somewhat pompous. Thais often use ‘sawatdee’ instead of using ‘arunsawat’ with the very occasional exception of style-conscious individual (Intachakra, 2001). Another example is the use of non verbal communication in language and culture. A good example of this is ‘Thai smile’. The ‘smile’ conveys different meanings in different cultures. Given the experience of the researcher’s friend as an example, he was an English native speaking teacher who had early experience in Thailand when confronting the Thai executive lecturer of a university with a problem about class size and teaching load were met by a

happy smile. He was very disappointed about the reaction of the Thai executive lecturer. Later when the researcher, explained that a smile meant an apology and that he understood as his complaint had been solved. Seeing that natural language, English and Thai may share some similar characteristic trails in their speech styles, but there are also fundamental differences in communication styles, which often leads to misunderstanding in conversation and can disrupt the smooth flow of talk. The idea seems to be that if the non-native speaker is consciously aware of the pragmalinguistic and sociolinguistic similarities and differences between his/her native and target languages, then negative outcomes of transfer will not probably be occurred.

With regards to the significance of pragmatics to language learning and the lack of study which focuses on cross-cultural and interlanguage pragmatics of Thai and English, further investigation into pragmatic strategies of adult Thai learners of English will help them become pragmatically aware and improve their pragmatic knowledge.

1.2.2 Speech Act of Apology

Although the existence of speech acts is universal, the frequency and contents are culture-specific. Speech acts reflect the fundamental cultural values and social norms of a target language and demonstrate the rules of language use in a speech community. The focus of this investigation is the speech act of apology. Among the speech acts we engage in daily, apology is frequently used in conversation. The function of apology is to restore and maintain harmony between a speaker and hearer. People expect to apologize when they think that they have violated social norms (Olshtain & Cohen, 1983). Like other speech acts such as requests and refusals, apology is face-threatening

(Brown & Levinson, 1987), and thus demands a full understanding of its usage in order to avoid miscommunication.

Apology differs cross-linguistically. In each community, apologies are realized in different patterns and carry a specific cultural value. Along with requests and refusals, apology has been studied extensively in previous pragmatic studies in many different languages in comparison with English: Cantonese (Rose, 2000), Danish (Trosborg, 1995), Hungarian and Italian (Bardovi-Harlig & Dornyei, 1998), Hebrew (Olshtain, 1989; Olshtain & Blum-Kulka, 1985), Japanese (Kondo, 1997; Maeshiba, Yoshinaga, Kasper, & Ross, 1996), Korean (Kim, 2001; Lee, 2000) and Romanian (Demeter, 2006). These studies in apology produced many findings. First, learners' L2 proficiency and their native language's socio-cultural norms affect their use of apology strategies (Ellis, 1994). Second, in the case of English apology, the expressions with 'sorry' are used as part of a social interaction formulae (Olshtain & Cohen, 1983; Trosborg, 1995). Third, learners experience difficulty in performing and understanding apology in L2 though strategies used in this speech act are largely universal (Ellis, 1994). Fourth, contextual factors such as severity of offense, social status and social distance, and formal or private relationships influence speakers' choice of apology strategies (Bergman & Kasper, 1993; Tanaka, 1991; Wolfson, Marmor, & Jones, 1989). Fifth, some studies emphasize the pedagogical implication of the pragmatics studies in relation to L2 pragmatic teaching and learning.

Despite these findings, more studies are needed to investigate cross-cultural and linguistic understanding of this particular face-threatening act. To this day only two studies (Bergman & Kasper, 1993; Richards & Sukwiwat, 1983) focusing on

interlanguage pragmatics of the apology speech act have been carried out based on Thai learners of English. Thus, the aim of the present study is to investigate apology as a speech act in Thai and English and explore interlanguage data on apologies used by Thai learners of English. It should be noted that this study focuses only on the use of speech act of apology by the speaker. Whether or not the hearer accepts the apology is beyond the scope of this study but might be considered for future research.

1.2.3 English Language Learning in Thai Context

English is regarded as a foreign language for most Thais and is taught in schools as a compulsory subject. Generally, Thai students are required to study English for approximately sixteen years from grade one in elementary school to undergraduate level (Education in Thailand: 2001/2002, 2001). Furthermore, some ability in English is a requisite of higher education and all students must pass an English component in order to receive an undergraduate degree. A national survey of English use revealed English being used to communicate with native speakers (NSs) from both the 'central' English speaking countries (the UK, the US, Australia, etc), and non-native speakers (NNSs) from countries such as, Japan and Germany as an international language (Wongsothorn, Sukamolsun, & Chinthammit, 1996). As there is frequent contact between Thais and other foreigners in such fields as commerce, education and culture, the investigation of the Thai speech act of apology is important. In light of cross-cultural communication, even if EFL learners have already acquired an advanced level of L2 grammatical competence, their inappropriate uses of speech acts in some situations often result in interpersonal communication breakdowns. That is to say that when socio-cultural rules in the native language (L1) differ from those in the second language (L2), the learners'

transferring of their cultural norms to the target culture of the L2 often causes misunderstanding or offense, resulting in communication breakdown (Holmes, 2001; Wolfson, 1989).

Research studies in the performance of apology speech acts among Thai learners revealed that there are more strategies for apologizing in English than there are in Thai, not only in terms of frequency but also of quantity (Intachakra, 2004) and there is often a negative transfer on the part of Thai learners in production of apology acts in English for reasons such as transferring structure from Thai to English and transferring Thai social norms of societal hierarchy by considering the social status of the hearer (Thijittang & Lê, 2007). Negative transfer occurs where the two languages do not share the same language system thus resulting in the production of errors. Thai EFL learners often have problems communicating in English because a language is so much related to its culture and there may be some difficulties in acquiring the nuances in language that are culturally-bounded. Thai learners are not exposed to the target community and culture and they find it difficult to produce and understand a speech act. Most problems that language learners face in intercultural communication are mainly pragmatic. Therefore, for language learners, mastering the correct use of L2 speech acts is important in acquiring L2 pragmatic competence.

1.3 Purpose of the Study

The aims of this research were to investigate apology as a speech act in Thai and English and pragmatic strategies of English used by Thai undergraduate university students. Specifically, the following research objectives were developed:

1. To examine apology as a speech act in Thai
2. To examine apology as a speech act in English
3. To compare the similarities and differences of the speech act of apology in Thai and English
4. To investigate the pragmatic strategies of Thai English as a Foreign Language (EFL) students in relation to the use of apology as a speech act

Based on the reports from previous studies and the basis of the researcher's intuition as a native Thai speaker and an English learner, the following assumptions are formed:

1. Native Thai speakers use different strategies when apologizing in Thai
2. Native English speakers use different strategies when apologizing in English
3. Native Thai speakers attend to remedial interchanges in more or less similar ways as native English speakers
4. Thai English as a Foreign Language (EFL) students use different strategies when apologizing in English

1.4 Research Methodology

In this study there are two phases; one is contrastive analysis of apology speech act data, the other one is interlanguage data analysis.

Phase 1: Previous Studies Analysis and Contrastive Analysis Data

In phase 1, data from previous studies is analyzed and compared. Previous studies of Thai apologies and English apologies are reviewed and the similarities and differences of apologies in Thai and in English are explored by the researcher.

Phase 2: Interlanguage Data

In phase 2, data is gathered by using questionnaires and interview techniques. As the present study aims to investigate pragmatic strategies of English of Thai learners, the first and third year university students currently studying English will be selected. The first year students study English as a compulsory course and the third year students study English as one of the core courses. The first and third year students will be invited to participate in the study in person by the researcher. They will be provided with an information sheet which will inform them about the aims of the study, its procedure, the process involved in the dissemination of the findings, confidentiality, and security of information and a consent form.

The data will be collected via a questionnaire called Discourse Completion Task (DCT) which consists of 15 situations with different sociolinguistic factors. The participants who agree to participate in the study will be asked to write their responses for each situation in English. Due to the study focus on language use and pragmatic strategies (not language ability), the researcher who is a native Thai will explain each situation in Thai before students complete a questionnaire to get students to understand without any language difficulty. Some students will be sought out to participate in individual interviews. Interviews will be approximately thirty minutes in duration, in a university

during a time mutually agreed upon between the researcher and the interviewee.

Interview questions are in structured format.

Data Analysis will consist of two parts: quantitative data analysis and qualitative data analysis. Quantitative data will be analyzed descriptively to discover the frequency and percentage of each response in DCT. The analysis use in the study will be based on the four main strategies classified by Holmes (1990). Qualitative data gathered from the interview will be transcribed and then transcripts will be categorized according to social variables focused on in this study. Methodology is explained in-depth in Chapter 3.

1.5 Significance of the Study

In intercultural communication, pragmatic failure has aroused much attention. People often fail to achieve the communicative goal due to misunderstanding with people from other cultures. Though being polite is preferred universally, the connotation of politeness might vary across culture. Therefore, studies of apology as a speech act in specific cultures need to be probed to identify the patterns and discourse strategies. Concerning teaching English in Thailand, it has long been oriented by the University Entrance Examination which focuses on grammar and reading. In real-life situations, Thai students may often fail to communicate effectively with foreigners. Such a study may highlight some differences between Thais and foreigners as it relates to politeness during apologizing.

This research study will provide the evidence of apology speech act in Thai and English and contrast the pragmatics of Thai and English speech acts of apology. Moreover, it

will explicate the strategies of apologies in English produced by Thai learners of English. The result of this study will be the fundamental information used to assist learners to develop their pragmatic competence in English. Language learners' understanding and awareness of how to act appropriately in another language are beneficial in many ways. First, it opens doors for the learners to be successful in learning the target language. Then, it prevents the hurtful feeling and negative stereotypes which cultures may have of each other. Finally, it helps facilitate cross-cultural understanding and communication.

1.6 Outline of the Thesis

Chapter 2 provides a review of theoretical and empirical work relevant to pragmatics, politeness theory and speech acts. In this chapter, particular attention is paid to the theories and previous research on speech acts of apology, their relevance to pragmatic competence, their roles in foreign language learning. The literature review provides the theoretical framework for conducting the research.

Chapter 3 describes the research methods, the research instrument, participants, ethics consideration and the data gathering process. Chapter 4 provides an analysis of previous studies on apology as a speech act in Thai. Chapter 5 provides an analysis of previous studies on apology as a speech act in English. Chapter 6 presents a study on contrastive pragmatics of Thai and English speech acts of apology. Chapter 7 presents the quantitative findings from a questionnaire survey and discussions and then chapter 8 presents the qualitative findings from an interview and discussions. Finally, chapter 9 contains conclusions, pedagogical implications and suggestions for the future research.

1.7 Definition of Significant Terms

Some technical terms that are often used throughout this study are defined as follows:

‘A Speech Act’ refers to an utterance that serves a function in communication such as apology and thanking

‘Apology Strategies’ refer to the methods used by individuals to perform the speech act of apology such as an offer of apology and an acknowledgment of responsibility

‘Category’ or ‘Main category’ is used in this study to refer to the categories classified by Holmes (1990).

‘Coding categories’ refers to the coding categories presented above which were used to code interlanguage data.

‘Foreigners’ refer to ‘native English speakers or people from other countries other than Thais who use English as an international language’

‘Native Thai speakers’ refer to people from Thailand who learn Thai language from birth

‘Thai EFL speakers’ or ‘Thai EFL learners’ refer to Thai undergraduate university students who participate in the study

1.8 Summary

This chapter has provided a background of pragmatics to the study and explained an apology speech act as an important aspect of linguistic politeness. A background has been provided in order to help readers and the researcher move from a broad discourse to the specific context with which the study is concerned.

In addition, this chapter has presented the aims and of the research, methodology and the significance of the study. A brief outline of the thesis has also been provided. The next chapter will present a literature review of theory and research work related to pragmatics study on apology speech acts.

Chapter 2

Literature Review

2.1 Introduction

The importance of pragmatics has been emphasized in the area of language learning. In particular, the studies of speech act sets have been widely investigated in the field of interlanguage pragmatics. Speech acts reflect the fundamental cultural values and social norms of the target language. Lacking the cultural, social, and pragmatic context in cross-cultural communication can lead to misunderstandings, both in producing the appropriate speech act and perceiving the intended meaning of one uttered by somebody else. That is why it is important to know how speech acts are produced in both the native and the target language of second language learners.

In the present study, English and native Thai are studied by analyzing previous research on apology and also EFL speakers' apologies are investigated in terms of the sociopragmatic perspective. Thus, in the following section, theoretical and empirical studies will be reviewed with regard to the relationship between pragmatics and language learning. It proceeds in the following order: pragmatics, linguistics politeness, speech acts, speech act of apology which includes apology strategies and a review of previous research studies on apology.

2.2 Pragmatics

A subfield of linguistics developed in the late 1970s, pragmatics studies how people comprehend and produce a communicative act or speech act in a concrete speech situation which is usually a conversation. Pragmatics has been defined in various ways, reflecting authors' theoretical orientation and audience. Crystal (1985: 240) defines pragmatics as "the study of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction and the effects their use of language has on other participants in the act of communication." Yule (1996: 4) describes pragmatics as "the study of the relationships between linguistic forms and the users of those forms." According to Leech (1983), pragmatics is an interpersonal rhetoric - the way speakers and writers accomplish goals as social actors who do not just need to get things done but attend to their interpersonal relationships with other participants at the same time.

From Roberts, Davies, and Jupp (1992)'s view, pragmatics is centrally concerned not only with syntax and the literal meaning of words but with meaning intended by the speaker and interpreted by the listener, or in Kasper and Rose (2001), pragmatics is the study of communicative action in its sociocultural context. Pragmatics distinguishes two intents or meanings in each utterance or communicative act of verbal communication. One is the informative intent to the sentence meaning, and the other the communicative intent or speaker meaning (Leech, 1983; Sperber & Wilson, 1986). Thus, pragmatics is a study which explains language use in context. It is concerned with speaker meaning and not utterance meaning and seeks to explain social language interactions.

Leech (1983) and Thomas (1983) propose that pragmatics can be subdivided into a pragmalinguistic and sociopragmatic component. Pragmalinguistic refers to linguistic means of conveying illocutionary force and politeness values. Sociolinguistics was defined by Leech (1983: 10) as “the sociological interface of pragmatics,” referring to the social perception underlying participants’ interpretation and performance of communicative action. The ability to comprehend and produce a communicative act is referred to as pragmatic competence (Kasper, 1997a).

2.2.1 Pragmatic Competence and Pragmatic Failure

As Kasper (2001) states, pragmatic competence refers to the acquisition of pragmatic knowledge and to gaining automatic control in processing it in real time. Pragmatic knowledge of appropriateness reflects two major concepts: sociopragmatic (i.e. evaluation of contextual factors) and pragmalinguistic (i.e. linguistic resources available to perform language functions) (Kasper, 1992; Leech, 1983).

In Bachman’s model (1990: 87), language competence is divided into two areas consisting of ‘organizational competence’ and ‘pragmatic competence’. Organizational competence consists of knowledge of linguistic units and the rules of joining them together at the level of sentence (‘grammatical competence’) and discourse (‘textual competence’). Pragmatic competence subdivides into ‘illocutionary competence’ and ‘sociolinguistic competence.’ Illocutionary competence is the knowledge of communicative action and how to carry it out. ‘Sociolinguistic competence’ is the ability to use language appropriately according to the context.

Many researchers in the area of second language acquisition (SLA) and sociolinguistics have claimed that in order to acquire native-like competence, language learners should acquire the rules of language use and ways of speaking as well as linguistic competence (Gumperz, 1982; Wolfson, 1983). Research studies often revealed that although second language learners have already acquired an advanced level of grammatical competence, their inappropriate uses of language in context often result in interpersonal communication breakdowns. This kind of failure is called pragmatic failure. Riley (1989: 234) describes pragmatic failures as “the result of an interactant imposing the social rules of one culture on his communicative behavior in a situation where the social rules of another culture would be more appropriate.” Thomas (1983) explains that there are two types of failure. One is pragmalinguistic failure: a linguistic problem owing to differences in the linguistic encoding of pragmatic force. The other is sociopragmatic failure: cross-culturally different perceptions of what forms appropriate linguistic behaviour.

In general, pragmatic failure occurs when language learners use inappropriate communicative acts which transfer from L1 to L2 and they estimate the situational factors on the basis of the sociopragmatic norms of their native language. If pragmatic expectations and assessments are culture-specific, language learners’ perceptions of social distance, social status, or degree of imposition are significantly different from those of native speakers. In Thai cultures, for example, teachers are perceived to have a higher status than in English speaking countries cultures. Thus, Asian students tend to behave more deferentially to teachers than Western students normally do and sociopragmatic failure occurs due to the influence of L1 culture. However, the cultural difference does not always create pragmatic failure. For example, a Western teacher is

not offended when an international student acts more politely than his/her Western counterpart. The understandings of pragmalinguistic and sociopragmatic distinctions are necessary for successful second language teaching and learning.

Trosborg (1995) and Kasper (2001) also advocate the sharpening of learners' awareness of appropriate pragmatic and sociopragmatic behaviour through explicit teaching. More specifically it is suggested that pragmatic and grammatical awareness are largely independent, and that 'high levels of grammatical competence do not guarantee concomitant high levels of pragmatic competence' (Bardovi-Harlig, 1999, cited in Kasper, 2001: 506).

2.2.2 Pragmatic Transfer

The phenomenon of pragmatic transfer in interlanguage pragmatics has been receiving increased attention from a number of linguists and researchers. Interlanguage pragmatics is a branch of pragmatics which specifically discusses how non-native speakers comprehend and produce a speech act in a target language (Kasper & Blum-Kulka, 1993). Interlanguage as described by Canale and Swain (1983), can be divided into four components of grammatical, sociolinguistic, discourse, and strategic competence. The second category is the most relevant for the present study, since it discusses the function of language in the apology context. Sociolinguistic competence concerns the relationship between language functions and the appropriateness for a particular context. The pragmatic competence in the present study is part of the sociolinguistic competence.

Kasper (1992: 207) defines the scope of pragmatic transfer in interlanguage pragmatics as the influence exerted by learners' pragmatic knowledge of languages and cultures other than L2 on their comprehension, production and learning of L2 pragmatic information. Pragmatic knowledge is to be understood as "a particular component of language users' general communicative knowledge that is the knowledge of how verbal acts are understood and performed in accordance with a speaker's intention under contextual and discourse constraints" (Faerch & Kasper, 1984: 214).

In dealing with the issue of interlanguage transfer, the influence of the first language in pragmatic transfer is often evident when "native procedures and linguistic means of speech act performance are transferred to interlanguage communication" (Blum-Kulka, House, & Kasper, 1989: 10) Pragmatic transfer can be either positive or negative. Positive transfer or "facilitation," is where the two languages share the same language system and the target form is correctly transferred. Negative transfer or "interference" occurs where the two languages do not share the same language system, resulting in the production of errors (Gass & Selinker, 1994).

The conditions that promote or inhibit transfer are called transferability constraints. There are several sociolinguistic factors that condition the occurrence of pragmatic transfer (Ellis, 1994). Research has shown that learners often perform speech acts such as apologies and requests in relation to sociolinguistic norms of their native language. As Kasper (1992: 211-2) points out:

“...[they] have been shown to display sensitivity towards context-external factors such as interlocutors’ familiarity and relative status... and context-internal factors such as degree of imposition, legitimacy of the requestive goal and ‘standardness’ of the situation in requesting, and severity of offense, obligation to apologize, and likelihood of apology acceptance in apologizing.”

This means that both native and nonnative speakers vary their strategies in different contexts, although the learners’ variation follows their own L1 sociolinguistic patterns. Research studies (Barnlund & Yoshioka, 1990; Bergman & Kasper, 1993; Tanaka, 1991; Yang, 2002) reveal that speakers’ assessments of the value of contextual factors such as social status, social distance, severity of offense, and formal or private relationship influence their choice of apology strategies.

Another set of constraints is related to pragmatic universals and to speakers’ perceptions of their own language as well as to perceptions of language distance between the L1 and the L2. From Olshtain (1983) and Robinson (1992)’s studies, learners are most likely to transfer their L1 pragmatic knowledge when they have a universalist view rather than a relativist view on pragmatic norms. Kasper (2001: 511) notes that studies of interlanguage pragmatic use and development consistently demonstrate that adult learners rely heavily on universal or L1 based pragmatic knowledge.

Although pragmatic transfer has been referred to as the transfer of L1 sociocultural competence or cross-linguistic influence (Beebe, Takahashi, & Uliss-Weltz, 1990) transfer of conversational features or as discourse transfer (Odlin, 1989) reflecting the

different ideas about pragmatics and about transfer, the term pragmatic transfer will be maintained in the present study as it is understood by Wolfson (1981) who considers it as it refers to sociolinguistic transfer. Another aspect of interlanguage pragmatics and cross-cultural pragmatics is linked to the theory of linguistic politeness.

2.3 Linguistics Politeness

Since the words people use are mostly determined by relationship to other interlocutors, they need to make sure that theirs as well as others' needs and identities are accepted, maintained and enhanced to the full. Linguistic politeness explains how some of these activities are performed and provides specific codes of speech behaviour in order to bring about conflict-free communication. There are several theories of linguistic politeness but most of them subsume similar explanatory tents (Sifianou, 1992). Among these, the face theory proposed by Brown and Lavinson (1987) serves as the most influential theory on politeness. It plays a leading role in the study of speech acts (Ji, 2000) .

For Brown and Levinson(Brown & Levinson, 1978: 66), face means “something that is emotionally invested, and that can be lost, maintained or enhanced, and must be constantly attended to in interaction.” “Face” is a favorable public image consisting of two different kinds of face wants, the desire to be unimpeded in one's actions, and the desire to be approved of. Brown and Levinson's face theory contains three basic notions: face, face threatening acts (FTAs) and politeness strategies. They argue that everyone in the society has two kinds of face needs. One is negative face which is defined as one's desire that nobody impede his or her actions. The other is the positive

face which implies that people expect their needs to be desirable to others as well.

Every utterance is potentially a face threatening act (FTA), either to the negative face or to the positive face. Therefore, people need to employ politeness strategies to redress the FTA.

Brown and Levinson (1987) also claim that acts that threaten the hearer's positive face consist of expressions of disapproval or disagreement, criticism, and the mentioning of taboo topics. They further explain that, under normal circumstances, all individuals are motivated to avoid conveying FTAs and are more motivated to minimize the face-threat of the acts they use. Consequently, individuals must often prioritize three wants, the want to communicate the content of a face-threatening act, the want to be efficient, and the want to maintain the hearer's face. These three wants create five strategic choices that speakers must make (Brown & Levinson, 1987:60):

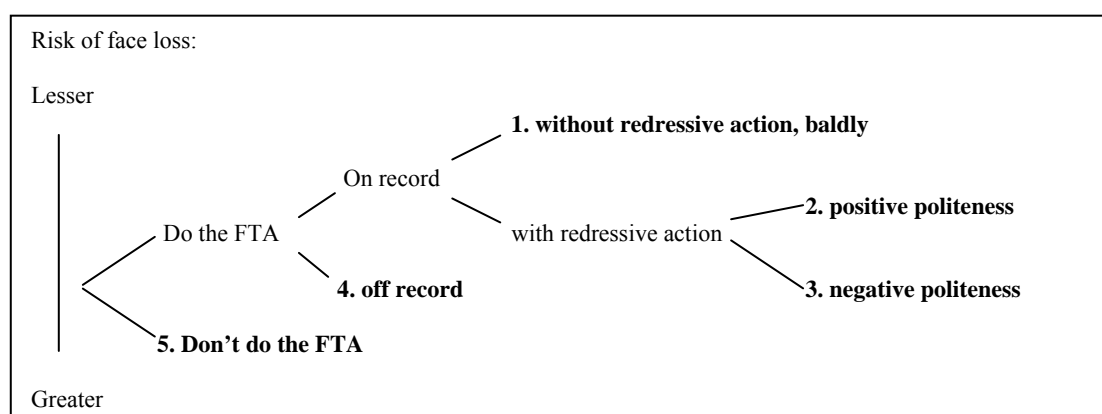


Figure 2. 1 Possible Strategies for Doing FTAs from Brown and Levinson(1987:69)

From figure 2.1, these five strategies are ordered in terms of the degree of politeness involved. The risk factor increases as one moves up the scale of strategies from 1-5 with 1 being the least polite and 5 being the most polite. In other words, the more an act threatens S's or H's face, the more S will want to choose a higher-numbered strategy.

The first strategy is used when there is no risk of loss of 'face' involved; participants in that conversation have no doubts about what the speaker is committed to what he/she has said. A promise, for example, if A says I'm coming to the party tomorrow, it can be assumed that he will more than probably be at the party and pragmatically, he has committed himself to the condition of his utterance. Brown and Levinson (1987:69) claim there is no need for redressive action since the interlocutors are either on intimate terms or because other demands for efficiency make ineffective their 'face' concerns. The second strategy is a redressive action. It is employed when the speaker attends to the hearer's positive face and to his/her want to be liked and or treated with interest. The third strategy also involves redressive action, the speaker takes into account the hearer's want to be deferred to, not to be imposed upon and not to be treated unfairly. The fourth strategy is employed when the risk of loss of face is great so the speaker chooses being indirect by giving the hearer a hint to interpret. The fifth strategy involves saying nothing because something seems so obviously harmful to the hearer's face that the speaker finds it best to say nothing.

In conjunction with these five strategies of redress, Brown and Levinson (1987) further suggested three factors which may affect how face-threatening an interaction might be. These are, first, social distance (D), that is how well you know someone; second, relative power and status (P); and third, how a particular imposition is ranked in a specific culture (R). These factors need consideration when calculating the weightiness of the FTA. Moreover, Brown and Levinson contend that the concept of face itself is universal, though the specific manifestations of face-wants may vary across cultures with some acts being more face-threatening in one culture than in another. This is to say that different cultures might choose different politeness strategies. Like Brown and

Levinson, other linguists, Roberts, Davies and Jupp (1992) believe that although the use of deference is a universal strategy, when to be deferential and how deferential to be will often be culture-specific.

Another attempt at finding language universals was made by Leech (1983). He sees politeness as forms of behaviour aimed at creating and maintaining harmonious interaction. Leech (1983: 132-9) formulates six maxims for the politeness principle as follows:

1. Tact maxim: Minimize cost to other. Maximize benefit to other.
2. Generosity maxim: Minimize benefit to self. Maximize cost to self.
3. Approbation maxim: Minimize dispraise of other. Maximize dispraise of self.
4. Modesty maxim: Minimize praise of self. Maximize praise of other.
5. Agreement maxim: Minimize disagreement between self and other. Maximize agreement between self and other.
6. Sympathy maxim: Minimize antipathy between self and other. Maximize sympathy between self and other.

According to Leech (1983) each maxim is accompanied by a sub-maxim, not all of the maxims are equally important and speakers may adhere to more than one maxim of politeness at the same time. He also concedes that the maxims may vary in importance from culture to culture.

The politeness systems theory advocated by Scollon and Scollon (1995) is also noteworthy in this field. The notion of “face” has been defined in Scollon and Scollon (1995: 44-6) as “the negotiated public image, mutually granted to each other by participants in a communicative event.” They observe three politeness systems; the deference politeness system, the solidarity politeness system and the hierarchical politeness system. The distinction of the three systems is mainly based on whether there exists a power differential (+P or –P) and on the social distance between the interlocutors (+D or –D). The deference politeness system is one in which participants are equals or near equals but they treat each other at a distance. Relationships among professional colleagues who do not know each other well is one example. In a solidarity politeness system, speakers may feel neither power difference (-P) nor social distance (-D) between them. Friendships among close colleagues are often solidarity systems. The hierarchical politeness system, the speakers resort to different politeness strategies: the person in upper position uses involvement politeness strategies in speaking “down” and the person in the lower position uses independence politeness strategies in speaking “up.” Speakers with different positions in companies or government organizations are examples of people in a hierarchical system.

In a social interaction, whatever an interlocutor says is potentially a face-threatening act in that it may cause the addressee to lose his/her negative or positive faces. However, participants adopt strategies of politeness in order to avoid face-threatening activities. The concept of politeness is also closely related to speech act theory.

2.4 Speech Acts

Speech acts theory is based on the assumption that language is a form of behaviour, and it is governed by a strict set of rules (Searle, 1969a). Austin (1962) defines speech acts as acts performed by utterances like giving orders or making promises. He proposes a set of simultaneous types of acts:

1. Locutionary act: The physical uttering of a statement
2. Illocutionary act: The contextual function of the act.
3. Perlocutionary act: The impact of the first speaker's utterance on the next speaker.

Whenever speakers produce an utterance, they perform a locutionary act. Besides, people usually do not make utterances without having any purpose. At dinner for example, 'Can you pass me the salt?', the speaker not only utters that sentence to ask a question but also intends the listener to pass the salt. The intended meaning is a request. This kind of act via utterances which speakers produce with communicative purpose in mind is generally known as an illocutionary act. The illocutionary act is the function of the utterance that the speaker has in mind, i.e., the communicative purpose that is intended or achieved by the utterance. Another example is the statement 'It's cold in here'. This sentence can have the illocutionary force of a statement, an offer, an explanation, or a request. It might be uttered by someone who is experiencing cold in a room to just comment on the weather. It can also be uttered by a person who intends to close the windows so that everyone in the room feels warmer. Perlocutionary acts occur

when speakers want a speech act to have an effect when they utter that statement. When saying ‘Can you pass me the salt?’, the speaker wishes the act of passing the salt to be performed: This is its perlocutionary force. Austin’s work opened an entirely new field in pragmatics, namely speech acts.

Searle (1976; 1979) takes exception to Austin’s original classification. He criticizes Austin’s work and takes the stance that this is a classification of illocutionary verbs and not acts. He proposes five classifications of speech acts which are based on illocutionary point, direction of fit and expressed psychological state. These are:

1. Representatives, which represent statements that may be judged true or false because they purport to describe a state of affairs in the world, such as asserting and concluding.
2. Directives, which aim to get the addressee to perform an action to fit the propositional content, such as commands and requests.
3. Commissives, which commit the speaker to a course of action as described by the propositional content, such as promising and offering.
4. Expressives, which express the speaker’s psychological state or attitude, such as apologizing and thanking.
5. Declaratives, which bring about the state of affairs they name, such as appointing, marrying and declaring. These are speech acts that, when uttered, bring about a change to persons or things.

The speech act theories of Austin (1962) and Searle (1969b) combined with notions of politeness have been used as the framework in interlanguage pragmatic studies (Trosborg, 1995). Following this classification, Leech (1983) who believed that it was impossible to form a taxonomy of illocutionary acts, distinguished speech acts by the verbs that express them. Leech's speech acts categories are assertive verbs, directive verbs, commissive verbs, rogative verbs, and expressing verbs.

Based on many of the classifications mentioned above, Cohen (1996b) devised the classification of 14 speech acts grouped into 5 majors categories. They are;

1. representatives, which contains the speech acts assertions, claims, and reports;
2. directives, which contains suggestions, requests, and command;
3. expressives, which contains complaint and thanks;
4. commissives, which contains promises, threats, and offers;
5. declaratives, which contains decrees and declarations.

The names of groups of speech acts may vary in classifications given by different scholars. There is no taxonomy which is considered the best because speech acts include real-life interactions and require not only the knowledge of the language but also the appropriate use of that language within a given culture to minimize misunderstandings especially since the speaker's intent and sentence meaning may differ (Cohen & Olshtain, 1981; Hatch, 1992). This may lead scholars to create their own categorizations of speech acts to fit with their specific needs of study.

2.5 Speech Act of Apology

Apologies, among other speech acts, have received a lot of attention in the field of sociolinguistics (Brown & Levinson, 1987). Goffman (1971) views apologies as “remedial interchanges,” in other words, remedial work which aims at re-establishing social harmony after a real or virtual offence has been performed. He classifies apologies into two categories: one is those which redress virtual offences, generally remedied by offering an apologetic formula, and the other is those which redress real damage on the addressee, apart from requiring an apologetic formula they may also include an offer of material compensation.

Leech (1983) views apologies as an attempt to recreate an imbalance between the speaker and the hearer created by the fact that the speaker committed an offence against the hearer. For him, it is not enough to apologize, this apology needs to be successful in order for the hearer to forgive the speaker, and thus reestablish the balance.

Olshtain (1989 :156-7) defines an apology as “a speech act which is intended to provide support for the hearer who was actually or potentially mal-affected by a violation.”

When he agrees to offer an apology, the speaker is willing to humiliate himself to an extent which, by definition, makes an apology a face-saving act for the hearer and a face-threatening act for the speaker, in Brown and Levinson’s (1978) terms.

Holmes (1990:156) gives the definition of an apology as a speech act addressed to the person offended’s face-needs and intended to remedy an offence for which the

apologizer takes responsibility, and thus to restore equilibrium between the apologizer and the person offended.

Blum-Kulka and Olshtain (1984) state that apologies are generally post-event acts and they signal the fact that a certain type of event has already taken place or the speaker might be aware of the fact that it is about to take place. By apologizing, the speaker recognizes the fact that a violation of a social norm has been committed and admits to the fact that s/he is at least partially involved in its cause. Hence, apologies involve loss of face for the speaker and support for the hearer.

Moreover, Gooder and Jacobs (2000: 233-241) point out:

The proper apology acknowledges the fact of wrong doing, accepts ultimate responsibility, expresses sincere sorrow and regret, and promises not to repeat the offense... Some of the features of the proper apology are the admission of trespass, the implied acknowledgement of responsibility, an expression of egret, and a promise of a future in which injury will not recur.

The views on the definition of apology and its function expressed by various scholars show the theoretical views on the face- needs, social norms and functions of politeness. Different scholars define apologies in different ways. In order to cover all the possible aspects of apologies, a study should use a combination of definitions, or take account of features of all the definitions mentioned above.

2.5.1 Apology Strategies

The diversity in definitions of apologies leads to the diversity in classifications in apology strategies. Also, the speech act of apology is complex in the sense that it may employ a variety of possible strategies. There are a number of researchers who have developed systems for classifying apology strategies in various ways. Olshtain and Cohen (1983) provide the classification of apology strategies into five main categories which can be summarized as follows:

1. Expression of apology; use of an expression which contains a relevant performative verb, i.e. “I’m sorry,” “I apologize,” “Excuse me,” or “Please forgive me,” “Pardon me.”
2. Acknowledgement of responsibility; recognition by an apologizer of his or her own fault in causing the offense, i.e. “That’s my fault,” “I admit that I was wrong.”
3. Explanation; explanation or account of situations which caused the apologizer to commit the offense, i.e. “I have family business,” “I’m late for my class.”
4. Offer of Repair; offer made by an apologizer to provide payment for some kind of damage caused by his or her infraction, which can be specific and non-specific, i.e. “I will do extra work over the weekend.”
5. Promise of non-recurrence; committed made by an apologizer not to let the offense happen again, i.e. “It won’t happen again.”

According to Fraser (1981: 263), apologies are divided into nine possible strategies:

1. announcing that apology is forthcoming through clauses like I (hereby) apologize...;
2. stating the offender's obligation to apology with words like I must apologize;
3. offering to apologize to show the sincerity of the act with sentences like Do you want me to apologize?;
4. requesting the acceptance of the given apology with clauses like Please accept my apology for...;
5. expressing regret for the offense through the use of intensifiers like truly, terribly, very and so;
6. requesting forgiveness for the offense.
7. acknowledging responsibility for the act;
8. promising forbearance from a similar offending act with sentences like I promise you that will never happen again.; and
9. offering redress to show that the offender really regrets the offense with offers like Please let me pay for the damage I have done.

For Blum-Kulka, House and Kasper (1989) the apology strategies can be categorized in five types with some subcategories;

1. Illocutionary Force Indicating Devices (IFIDs). IFIDs are formulaic, routinized expressions in which the speaker's apology is made explicit. IFIDs are

expression of regret, i.e. "I'm sorry"; an offer of apology, i.e. "I apologize"; and a request for forgiveness, i.e. "Please forgive me".

2. Taking on responsibility. In an attempt to placate the hearer, the speaker chooses to express responsibility for the offense which created the need to apologize. Speaker admits an offensive act by resorting to various sub-strategies; accepting the blame, i.e. "It's my fault", expressing self-deficiency, i.e. "I didn't see you", recognizing the other person as deserving an apology, i.e. "You're right", expressing lack of intent, i.e. "I didn't mean to upset you".
3. Explanation or account. A common reaction to the need to apologize is a search for self-justification by explaining the source of the offense as caused by external factors over which the speaker has no control, i.e. "The traffic was terrible."
4. Offer of repair. In situation where the damage or inconvenience which affected the hearer can be compensated for, the speaker choose to offer repair the damage which resulted from his/her infraction, i.e. "I'll pay for the damage."
5. Promise of forbearance. Whenever the speaker's sense of guilt is strong enough, he or she may feel the need to promise to refrain from the behavior that might cause similar offense in the future in order to make sure the offense will not happen again, i.e. "This won't happen again".

The present study makes use of the apology strategies provided by Holmes (1990) since it has been used as a competitive framework to categorize apology strategies of English native speakers and Thai native speakers in previous research studies and it can be used to compare data in both English apologies and Thai apologies from those previous studies. Also, the analysis of interlanguage apologies of Thai EFL learners will be

analyzed based on Holmes' categorization in order to study pragmatic transfer of first language norms. Holmes (1990) categorizes the apology strategies in four super-strategies with eight sub-categories;

A. Explicit expression of apology

A1 An offer of apology/ IFID e.g. I apologize; please accept my apologies.

A2 An expression of regret e.g. I'm sorry; I'm afraid.

A3 A request for forgiveness e.g. Excuse me; forgive me.

B. Explanation or account e.g. The traffic was horrendous.

C. Acknowledgement of responsibility

C1 Accepting the blame e.g. It is my fault; silly me.

C2 Expressing self-deficiency e.g. I was confused; I forgot.

C3 Recognizing V as deserving apology e.g. You're right.

C4 Expressing lack of intent e.g. I didn't mean to break it.

C5 Offering repair/ redress e.g. I'll get a new one for you.

D. Promise of forbearance e.g. I promise it won't happen again.

Apart from the classifications mentioned above, apologies can be intensified in order to increase apologetic force. Some intensifying devices are the use of adverbials: 'very', 'terribly', 'awfully' in English (Márquez Reiter, 2000). Also, apologies can be downgraded to present the offense as less severe or to reduce responsibility for the offense, as in "Am I really late for the meeting?"

The number of apology strategies differs according to different researchers and a variety of apology strategies seem to reflect western culture as in the case of explanations. As mentioned above, explanations can be employed on their own as a way of apologizing; the effectiveness of an explanation on its own rests upon the degree to which the apologizer can transfer the responsibility of the offense either to another party or to another source (Fraser, 1981). However, in Thai, Athi-bay ‘explain’ can be an act which is hard to see as an instance of Kho-thot ‘apologize’, in certain situations if it is not used along with an apology form. If one were to give an explanation without first apologizing, it might sound like an excuse to avoid blame rather than an apology.

Butler (2001) mentions that for second language learners the act of apologizing is very complex and hazardous since an apologizer who fails to communicate the proper apology for the given situation may seem unapologetic, or even worse. In order for an apology to have an effect, it should reflect true feelings. A person cannot effectively apologize to another and truly reach him unless he portrays honest feeling of sorrow and regret for whatever offense he has committed.

2.5.2 Research on Apology

As a type of speech act, the apology has also been the object of numerous studies that attempted to find out how this particular speech act is performed and how speakers in a language community use it in various social contexts. Review of previous research studies on the apology speech act in the present study are presented into three groups: cross-cultural, single language and interlanguage studies according to their different approaches to investigating the apology speech act.

2.5.2.1 Cross-cultural studies of apology

In cross-cultural study group, researchers have compared speech acts from both native and non-native language's views. In the speech act of apology, various studies (Garcia, 1989; House, 1988; Trosborg, 1987) have been carried out by comparing natives' apology performances with those of non-natives (Blum-Kulka, House, & Kasper, 1989).

Garcia (1989) compared apologies performed by non-native speakers of English from Venezuela with those of native speakers of English in open-ended role-plays. She found that the Venezuelans used more positive politeness strategies by saying something nice so as to express their friendliness or good feelings, whereas the native speakers applied more negative styles such as self-effacing. Besides, House (1988) examined apology realization of German students learning English by using a Discourse Completion Task (DCT). Her study revealed that the German-speaking learners of English transferred their German communicative styles into English by using less routine apology expressions such as 'sorry'. Trosborg (1987) conducted a study among Danish learners of English related to apology realization by way of role-play technique. He did not find any clear case of negative L1 pragmalinguistic transfer from Danish learners of English.

Olshtain's (1989) study compared how Hebrew, Australian English, Canadian French, and German apologized from a cross-cultural perspective using a DCT. The data analysis was focused on social factors (e.g., distance and power) and contextual factors (e.g., severity of violation). The findings from the study revealed that the speakers of the four languages, Hebrew, French, English, and German used similar Illocutionary Force Indicating Device (IFID) such as "I'm sorry" and preferred the expression of

responsibility. The study came to the conclusion that at the global level of analysis, “different languages will realize apologies in similar ways” (Olshtain, 1989: 171).

Unlike other cross-cultural studies on apology which used DCTs, Frescura (1993) used a role play to compare apologies between native Italian and native English speaking groups. She coded role plays data into two types of semantic formulas: hearer-supportive formulas and self-supportive formulas. Hearer-supportive formulas were used when the speaker who apologizes chose to support the face of the complainer by admitting his or her own guilt, by recognizing the hearer’s right, or by offering compensation. Meanwhile, the self-supportive formulas were used when the speaker chose to save his or her own face by denying guilt, by appealing to the hearer’s leniency, or by providing an explanation for the offense. The findings revealed that native speakers of Italian preferred the self-supportive formulas while native speakers of English preferred the hearer-supportive ones. Native English speaking learners of Italian did not indicate any preference while Italians in Canada favored some native Italian formulas.

Another apology study compared Japanese language with American English. Sugimoto (1997) compared American and Japanese students’ styles of apology. Her data were collected from 200 Americans and 181 Japanese college students which involved responding to a questionnaire in an average of 15-20 minutes during regularly scheduled classes. The questionnaire consisted of open-ended questions on situations warranting an apology. The result of her study indicated that more Japanese students stressed the importance of atonement. The four most used strategies are statement of remorse, accounts, description of damage, and reparation. Japanese students used these

strategies more than Americans, except in the case of accounts. There were also cultural differences in the use of apologies. Japanese students used more magnified and elaborate types of remorse statements. They tend to repeat words whereas Americans used intensifiers. Unlike Americans, Japanese students described the negative side of the situation.

Hussein and Hammouri (1998) studied apology strategies used by Americans and Jordanian speakers of English. They found that Jordanians use more strategies to apologize than Americans. The strategies that both Americans and Jordanians use are the expression of apology, the offer of repair, the acknowledgement of responsibility, and the promise of forbearance, only Jordanians use strategies like praising Allah (God) for what happened, attacking the victim, minimizing the degree of offense and interjection. Another difference between the two groups is that Jordanian speakers tend to use less direct and more elaborate strategies. The researchers have attributed these differences to the influence of culture, patterns of thought and religious orientation.

These four apology studies support a consensus that when apologizing speakers of different languages realize apologies in very similar ways. The studies also showed that the use of different apology strategies can be influenced by culture, beliefs and religious orientation.

2.5.2.2 Single Language Studies of Apology

In early single language study, Fraser (1981) investigated general apology strategies of Americans using different methods, such as his personal experiences, observation, role-

play and verbal reports. He found that American speakers use formulaic apology patterns with account of explanation or excuse.

Vollmer and Olshtain (1989) investigated apology strategies of German focusing on the relationship between their realization patterns of apology and social/situational parameters such as social status, social distance and severity of offence. They used a DCT with seven apology situations to elicit data. The results revealed that the participants used expressions of apology and responsibility in all situations in rather high percentages and the use of apologies was significantly affected by the situational parameters.

Holmes (1989)'s study focused on the strategies. She studied a range of strategies used by New Zealanders with consideration of various social factors as well as the distributional patterns for women and men. She, for instance, found that, in 183 remedial exchanges in the corpus with the total number of 295 occurrences of apology strategies and based on gender, both women and men largely use the same strategies, women tended to use apologies more than men, women apologized to other women more than to men, and men apologized to women more than to men.

Similar to Holmes's study, Obeng (1999) studied Akan apologies in different sociolinguistic variables, including power and solidarity. The result revealed that Akan speakers apologized using an explicit apology before they did an implicit apology. In Akan language certain particles or grammatical features represented politeness like other Asian languages such as Korean or Japanese.

Unlike previous apology studies, which were mainly focused on English, Demeter (2006) researched Romanian apology focusing on the types of categories that Romanian speakers use to apologize in situations that require interaction among friends and how these categories combine to form apology strategies. A survey containing ten situations taken from the TV show “Friends” was used as a research instrument. The participants were 158 English major students studying at a university in Romania. Some findings of the study are consistent with the findings of previous studies on different languages, such as Akan, English, and German, while other aspects of apologizing in Romania are different from some languages, such as German, Lombok, and New Zealand English.

2.5.2.3 Interlanguage Studies on Apology

In interlanguage studies of apologies, researchers have focused on learners’ production of the target language as a second or foreign language. Focusing on native language influence on the learning of target language, Cohen and Olshtain (1981) explore how Hebrew speaking learners of English as a second language did things with their interlanguage of English, and discovered that the non-native use of apology semantic formula was generally fewer than that of the native speakers. By this, the study displayed the transfer of Hebrew features into realization of apology making.

Bergman and Kasper (1993) examined apology realization by Thai learners of English by means of 20 DCT situations. The result demonstrated negative transfer of an L1-based preference for given semantic formulas of apology. The statistical analysis also showed that 50% of the differences in the use of apology strategies could be attributed to pragmatic transfer. Among these transfer features the Thai learners mapped into

English. For example, the Thai English interlanguage users differed least from the English native speakers in their suppliance of 'Upgrading and the canonical' strategies Illocutionary Force Indicating Device (IFID) and taking on 'Responsibility' strategy. Most differences occurred in the context-dependent strategies.

Kondo (1997) conducted a study on the acquisition of apologies in English by 45 Japanese study abroad students in the United States. Apology production data were collected by means of a DCT (pretest-posttest design) and were coded using semantic formulas in five broad categories. Kondo reported that in making apologies, the Japanese preferred to use an expression of apology (e.g. "sorry") or show concern for the hearer (e.g. "Are you OK?") frequently, whereas the Americans preferred to use explanations most often. After 1 year of study abroad in the United States, the Japanese students adjusted their use of semantic formulas to be more similar to those of the Americans by using, for example, more explanations in their apologies. Kondo attributed this change to the fact that the students had acquired sufficient linguistic ability to be able to use that particular strategy, but had not acquired the sociopragmatic ability to know where and when it was appropriate to use the semantic formula in English.

Research into interlanguage apologies has shown that although learners have full access to the same apology strategies as native speakers, their apologies still diverge from the native speakers' norm as negative transfer appeared in most studies. The divergence has been produced due to these causes: adherence to different principles of politeness, preference for different strategy-orientations, and quantitative differences in strategy using and in overall verbal production. There might be another reason for learners'

deviation: a conscious choice not to comply with the target norm in order to preserve one's own cultural identity

2.6 Summary

To sum up, the review of literature provides insightful research background which emphasizes that speech acts reflect the fundamental cultural values and social norms of the target language. Lacking the cultural, social, and pragmatic context in cross-cultural communication can lead to miscommunication, both in producing and receiving appropriate speech acts. Also, apology is a speech act that is used to maintain relationships between people. Learning to apologize appropriately is an important part of being communicatively competent within a speech community. Furthermore, research on apology has revealed that the realization patterns of the apology speech act sets vary from culture to culture and they are affected by sociolinguistic variations such as social distance, and social status.

In this chapter, theoretical and empirical studies were reviewed with regard to the relationship between pragmatics and language learning. The issues of pragmatics, linguistics politeness, speech acts, speech act of apology which includes apologies strategies and research on apology have been discussed. As indicated previously, the apology speech act is believed to diverge according to social variables such as social distance, social status between the interlocutors as well as cultural variation. The research instrument used for the data collection should be considered in terms of its advantages and possible limitations. The next chapter will describe the research methodological issues and data collection procedure of the present study.

Chapter 3

Research Methodology

3.1 Introduction

Most speech acts studies are based mainly on native speaker intuition, which is investigated through the use of such research methods as Discourse Completion Task (DCT) and interviews. Consequently, the purposes of this study are to examine apology as a speech act in English and Thai and also to examine the differences and similarities of the speech act of apology in English and Thai. Previous research on apologies speech act were analyzed in phase one. In order to meet the research objective of investigating the pragmatic strategies of Thai EFL students in relation to the use of apology as a speech act, interlanguage apologies will be investigated using DCT and interviews in phase two of the study. This chapter presents the methodology of this study. It describes the methodological issues in the study of speech acts, population, sample and participants, instruments, ethics consideration, collection of data, and data analysis.

3.2 Phase One: Analysis of Previous Studies on Apology Speech act

Data

The study compares the speech act of apologies in Thai and English. In order to examine pragmatic differences between the speech act of apology in Thai and English,

previous research studies in Thai and English apologies were reviewed and contrastive pragmatics was used for purposes of comparative diagnosis.

Contrastive Pragmatics: Apologies in English and Thai

A few decades ago, contrastive analysis was an important strand in applied linguistics, offering a basis for preparing and developing teaching syllabuses that showed linguistic differences between the mother tongue and the target language. A contrastive analysis hypothesis has two versions: the strong version, and the weak version. Both versions are based on the assumption of first language interference. The first version, called the strong version, claims that interference from learners' native language is an obstacle to second language learning; the greater the difference between the native language and the target language, the greater the difficulty is, and these difficulties can be predicted with systematic analysis. Moreover, contrastive analysis results can be used to construct teaching materials to help language learners.

The second version, called the weak version, suggests that linguists use the best linguistic knowledge available to them in order to account for the observed difficulties in second-language learning. This approach makes fewer demands of contrastive theory than the strong version. Wardhaugh (1970) advocated a weak version for contrastive analysis hypothesis in which the emphasis of the hypothesis was shifted from the predictive power of the relative difficulty to the explanatory power of observable errors. That is to say that it is necessary to have a comparison between two languages in order to predict the difficulties during the learning process, but the prediction can only become useful after it is checked with actual data of learners' errors. This version was

later developed into error analysis. Under the influence of error analysis and second language acquisition theory, the theory of language transfer largely fell out of favor.

In recent years, however, there has been a resurgence of interest in cross-linguistic differences and their role in second language acquisition, as is seen in the field of contrastive rhetoric and cross-cultural communication studies. And with the growing interest in the notion of English as an International Language it is timely to reconsider the status of cross-linguistic differences, though broadening the scope of such studies to include comparing the pragmatic systems of language in cross-cultural context. This is the field of contrastive pragmatics. In phase one of this study, research studies on the apology speech act in Thai and English were compared in order to illustrate the similarities and differences. The results can be used to help in the designing of language teaching courses and materials for second language learners.

3.3 Phase Two: Interlanguage Data

3.3.1 Methodological Issues in the Study of Speech Acts

There are a variety of data collection methodologies available for pragmatics studies. In conducting speech act studies, the methodology used to collect data can greatly affect the reliability and validity of the result and, therefore, it is important to discuss each data collection method, since each method has advantages and disadvantages. Several methods including observation, role plays, and DCT will be discussed.

The observation of authentic discourse is considered the best way of collecting data on the production of speech acts. The methods used to collect actual verbal interaction data through observation are of an ethnographic or naturalistic approach and often involve field-notes or tape-recordings. In the authentic observation data collecting method, researchers immediately record the natural speech when a certain speech act occurs. Researchers also document utterances with detailed records of the event, the situation, and the non-verbal reactions. Thus, the authentic observation data collecting method has a high internal validity since the speech acts that occurred are described in detail.

Wolfson (1983) advocates this method and argues that it is the only reliable method of collecting data about the way speech acts function in interaction. However, this does not mean that using naturally occurring data does not have its disadvantages. Cohen (1975) points out that researchers have great difficulty in observing speakers' interactions and later jotting down what they heard and that collecting a certain speech act that rarely occurs in a real situation is extremely time consuming. There also might be an observer affect, as the participants may be more or less consciously influenced by the simple fact that somebody is observing them. In addition, it is more difficult to control variables in this kind of data, and therefore it is more difficult to establish the exact causes that lead to the particular results of the study. In DCT, if researchers want to examine a social variable, they can easily include the social factors such as social distance and social status in the given situations. This is not as easily done in authentic observation. Finally, it is very difficult to collect enough examples for analysis in authentic observation.

The most popular and widespread method used in speech act studies is the Discourse Completion Task (DCT). A DCT is a form of production questionnaire, which is essentially "a series of short written role-plays based on everyday situations which are

designed to elicit a specific speech act by requiring informants to complete a turn of dialogue for each item” (Barron, 2003: 83). For example, a DCT scenario is as follows:

You copied an essay from a website for your assignment and your teacher found out.
What would you say to your teacher?

DCT was originally introduced by Blum-Kulka (1982) and then adapted into the first large scale speech act study, the Cross-cultural Speech Act Realization Patterns Project (CCSARP) (1984). It has been observed that a DCT has many advantages as a method of data collection. Wolfson, Marmor and Jones (1989) describe the use of DCT as an effective means of gathering a large number of data in a relatively short period. A large number of participants can be surveyed with the DCT more easily than role-plays, thus making statistical analysis more feasible. For Rose (1992), DCTs have the advantage over natural data in that they provide a controlled context for speech acts and can be used to collect large amounts of data quite quickly as well as help to classify the formulas and strategies that may occur in natural speech.

According to Beebe and Cummings (1996: 80), DCTs can be considered an effective research instrument as a mean of:

1. Gathering a large amount of data quickly;
2. Creating an initial classification of semantic formulas and strategies that will occur in natural speech;

3. Studying the stereotypical, perceived requirements for socially appropriate responses;
4. Gaining insight into social and psychological factors that are likely to affect speech and performance, and
5. Ascertaining the canonical shape of speech acts in the minds of speakers of that language.

Many researchers such as Blum-Kulka and Olshtain (1986), Iwai and Rinnert (2001), Olshtain and Blum-Kulka (1985), Rintell and Mitchell (1989) have relied on the use of data obtained by using a Discourse Completion Task. According to these researchers, the written responses from the participants are valid due to participants' intuitions about what they would say corresponding closely to what other participants did say in the same situation. Moreover, it is believed that data analysis from this method is more consistent and reliable since all participants respond to the same situations in the same written form.

Although the DCT has been chosen as the data gathering method by many researchers, there are some disadvantages when using this type of data collecting method. It is not natural speech. It is more accurately described as what participants think they would say, or perhaps what they want the researcher to think they would say, rather than a record of real behavior. This might lead to responses that differ from natural speech patterns.

Bardovi-Harlig and Hartford (1992) compared naturally-occurring rejections of offers with rejections from an open-ended DCT. They found that participants use a narrower

range of semantic formulas on the DCT and DCT allows students to be less polite, i.e., to use fewer face-saving strategies. According to them, DCT does not promote the turn-taking and negotiation strategies found in natural conversation.

Other research studies have also shown DCT data to differ in significant ways from data collected in comparable natural settings (see Galato, 2003; Hartford & Bardovi-Harlig, 1992; Holmes, 1991).

To sum up, DCTs do not represent what the speaker would say in naturally occurring situations because of:

1. Actual wording used in real interaction;
2. The range of formulas and strategies used (some, like avoidance, tend to be left out);
3. The length of response or the number of turns it takes to fulfill the functions;
4. The depth of emotion that in turn qualitatively affects the tone, content, and form of linguistic performance;
5. The number of repetitions and elaborations that occur;
6. The actual rate of occurrence of a speech act - e.g. whether or not someone would refuse at all in a given situation (Beebe & Cummings, 1996: 80).

Another type of elicitation method that has been widely used in recent years is role-play (Kasper & Dahl, 1991). This method is an attempt to collect more naturalistic data since observation data is significantly hard to obtain. Participants in the role-play method are asked to imagine themselves in a given situation and then act out what they might say

under that circumstance. The role-play method offers many advantages. The role-play method is real, and the pragmatic interactions are contextualized (Kasper & Dahl, 1991). Role-play interviews also provide a wider range of speech act production strategies than discourse completion tests do (Sasaki, 1998). Yuan's (2001) study revealed that some linguistic features such as exclamation particles, repetitions and omissions which stood out as prominent features in natural data as in field notes and interviews did show up in role-play but were missing in written DCTs.

Although role-play has many advantages, it has obvious disadvantages too. First, although participants may not be interested in the item, they have to produce it since the researcher is interested in it. Second, role-plays can sometimes result in unnatural behavior on the part of the subjects (Jung, 2004). The subjects may exaggerate the interaction in order to make a dramatic effect. Third, while open role-plays provide a wider context, they are more difficult to transcribe and code (Kasper & Dahl, 1991). Finally, according to Hoza (2001), the role-play method has a weak point in differences in the subjects' ability to imagine the task situations which are presented to them, or "difference in subjects" construal of the experimental situations that may affect their responses to role-play tasks. However, from Rintell and Mitchell's (1989) work, data collected with DCT and closed role-play yielded very similar results. Also, no significant differences in results have been found when comparing the two methods of DCT and role-play (Blum-Kulka, House, & Kasper, 1989).

As studied thus far, the study of speech act production is complex and needs much care in designing data collection instruments. Cohen and Olshtain (1994) suggested to use a

combination of instruments. There are many speech act studies which used a combined method for data collection.

Bergman and Kasper (1993) used DCT and a metapragmatic assessment questionnaire as a combined method to compare Thai non-native speakers' apologies with those of English native speakers in terms of social distance, dominance, age, sex and severity of offense. Their findings indicate that the context-external factors such as distance and dominance do not correlate directly to the context-internal factors, including severity of offense and offender's loss of face.

Bharuthram (2003) used a combination of data collection methods, namely interviews and discourse completion task questionnaires. The researcher aimed to demonstrate that in the case of the English speaking Indians from South Africa, the concept of face is different from that described by Brown and Levinson (1987). The study found that what these speakers care about when apologizing or requesting is the face of others, rather than their individual face.

In contrast to Bergman and Kasper (1993) and Bharythram (2003), Robinson (1992) combined a DCT with retrospective interview or "the think aloud method." Robinson investigated the speech act of refusal attempted by Japanese learners of English. She analyzed the data obtained from the learners' concurrent verbal reports and the retrospective interviews with them. The result from the study revealed that one of the subjects apparently transferred the Japanese preference for not saying "no" to a request to interlanguage English discourse. Robinson (1992:57) explained that "sociopragmatic transfer prompted at least part of this subject's confusion over what to say".

Garcia (1989) investigated the English interlanguage apologies used by Venezuelan Spanish speakers by means of role-play. Following the open role-play, the participants were individually interviewed by the researcher. According to Garcia, the L2 learners transferred their L1 positive politeness strategies, but were not contrite and expressed themselves in terms of solidarity with the interlocutor to the L2 context.

Similar to Garcia's study, Takahashi and DuFon (1989) employed role-play and playback interview. They examined whether or not Japanese learners of English transferred L1 indirect request strategies to L2 communicative settings. The study showed the transfer of the L1 based pattern of distribution of indirectness to the L2 request realization.

Thus, the conclusion that one can consider from study of the different types of instruments and close consideration of their advantages and disadvantages is that one should choose the method or methods most appropriate to the specific purpose of the study. Consequently, to overcome the limitation of methodology used in the study, methods of perception and production have been employed. Interview was used as a method for perception data and DCT was used as a method for production of data.

3.3.2 Population and Sample: Participants

As the main purpose for this study involves the investigation of pragmatic strategies of Thai university students who study English in Thailand, it is necessary to have university students as a cohort for studying. The population of the study consists of

undergraduate students who are currently working towards a bachelor degree in Thailand.

The samples were selected from Rajamagala University of Technology Isan (RMUTI). There are five campuses in RMUTI; Kalasin campus, KornKaen campus, Northeastern campus, Sakon Nakorn campus and Surin campus. The samples were drawn from three of five campuses in order to get 60 percent of the target place of samples.

Since the present study aims to investigate pragmatic strategies of English of Thai learners, first and third year students were selected as subjects because they were currently studying English courses. In Thailand, Thai undergraduate university students are required to study English as a requisite of higher education. Generally, a basic English course is provided for the first year students and another specific English course related to the field of study is prepared for the third year students in their four years bachelor degree. In other words, the first year students study English as a compulsory course in the curriculum. Thus, the reason why only the first year and third year students were selected to take part in this study is that they were currently studying English courses and the third year students study English as one of the core courses.. Moreover, this study focuses only on the use of apology strategies in English of Thai students which are influenced by social factors: social status, social distance and severity of offense. Thus, variables such as gender, age, major of study and English proficiency level are not considered. The participants were students of various disciplines such as engineering, tourism, business administration, and agriculture.

For the questionnaire approach, the participants were 164 Thai undergraduate students. Out of 164 responses, 4 were left out as not all the background information questions had been answered. Thus, the total numbers of questionnaire respondents were 160 Thai undergraduate students. For the interview approach, participants were invited to participate in the qualitative interview by the researcher only a small number of students (9) agreed to participate in an individual interview.

To sum up, there were 9 students who were interviewed. These students were studying in first year and third year at Rajamangala University of Technology Isan (RMUTI) in the academic year 2008. They were male and female aged between nineteen and twenty-five. All participants were asked to participate in this study on a voluntary basis. Major and age are not considered as factors in this study since the respondents need to be in an undergraduate program regardless of their respective areas of study and their ages are very close to each other. In addition, as the participants were Thai university students who study English in Thailand, they have homogeneity in many aspects such as social class, educational background and age. As a result, they share similar linguistic and value systems to the population. It can be assumed that the participants of this study represent the population.

3.3.3 Research Instruments: Main Study

3.3.3.1 Discourse Completion Task (DCT)

3.3.3.1.1 Discourse Completion Task (DCT) Design

In this study, fifteen apology scenarios, titled Discourse Completion Task (DCT), were used as a research instrument for production of data. Following a brief introductory part explaining the purpose of the study, there are two parts in the questionnaire. The first part contains four topics on background information about gender, student status, major of study, and level of English. The second part consists of fifteen situations designed to elicit apologies by modifying those situations used in previous apology speech studies: Olshtain and Cohen, (1983); Cohen, Olshtain, and Rosenstein, (1986); Bergman and Kasper, (1993). The situations were also designed to be categorized by the social status, social distance, and severity of offense. The participants were asked to write responses in English as they would produce them verbally in real situations.

Thus, the DCT represents various contexts of situations assuming the imagined role-play between interlocutors. In order to examine the apology strategies of Thai EFL learners, the present study posited sociolinguistic variation; social status, social distance, and severity of offense for each situation in DCT as shown in Table 3.1 The DCT questionnaire can be seen in the Appendix C. The Thai translation of the questionnaire is given in Appendix E.

Table 3. 1 Classification of Each Situation in DCT According to Sociolinguistic Variations

Situation	Social Status	Social Distance	Severe of Offense
1 Officer forgot to pass on an urgent letter to the boss	-	+	+
2 Speaker didn't return a laptop to a friend on time	0	+	-
3 Head of a department forgot to inform a junior teacher to join a meeting	+	+	+
4 Student copied an essay for an assignment. A teacher found out	-	0	+
5 Senior manager didn't come to visit a junior colleague at the hospital	+	+	-
6 Tourist-guide was late to pick up tourists	-	-	+
7 Junior officer spilled tea on a senior colleague's carpet	-	+	+
8 Speaker damaged a friend's camera	0	+	+
9 University lecturer was late for grading assignments to students	+	0	+
10 Customer stepped on a waiter's foot	+	-	-
11 Speaker was late to see a classmate	0	-	-
12 Speaker made a classmate upset	0	0	+
13 Speaker bumped into a professor on a corner of a building	-	-	-
14 Speaker stepped on one student's foot in a crowded elevator	0	-	-
15 Manager was late for appointment with a junior colleague	+	-	-

Social status (+ = high; - = low; 0 = equal);

Social Distance (+ = close; - = distant; 0 = neutral);

Severe of Offense (+ = severe; - = not severe)

Table 3. 2 Combination of Explanatory Variables

Situation	Social Status	Social Distance	Severe of Offense
1	$S < H$	+SD	Severe
7	$S < H$	+SD	Severe
4	$S < H$	SD=SD	Severe
6	$S < H$	-SD	Severe
13	$S < H$	-SD	Not Severe
2	$S = H$	+SD	Not Severe
8	$S = H$	+SD	Severe
12	$S = H$	SD=SD	Severe
11	$S = H$	-SD	Not Severe
14	$S = H$	-SD	Not Severe
3	$S > H$	+SD	Severe
5	$S > H$	+SD	Not Severe
9	$S > H$	SD=SD	Severe
10	$S > H$	-SD	Not Severe
15	$S > H$	-SD	Not Severe

S= Speaker, H= Hearer, SD= Social Distance

< = lower, = equal, > = higher

+ = close; - = distant; 0 = neutral

As mentioned above, the situations in DCT were designed to be categorized by the social status, social distance and severity of offense. Thus, social status here was not physical, sexual or related to age but was given to interlocutors by the way of their institutionalized role in society. Hence, it was assumed that the boss at work will have more power than an employee. In the DCT, the speakers in these situations; a head of department in a school (situation 3), a senior manager (situation 5), a university lecturer (situation 9), a customer (situation 10) and a manager (situation 15) were in higher status than the hearers. On the other hand, the speakers of these situations; an officer (situation 1), a student (situation 4), a tourist-guide (situation 6), a junior officer (situation 7) and a student (situation 13) were in lower status. Social status between students as friends (situation 2, 8, 11, 12 and 14) was assumed to be equal. It has been

considered that ‘social status’ is not static, that it can change hands, and that it is constantly negotiated.

Social distance was taken to represent the degree of familiarity between the interlocutors. Close friends, a speaker and a friend (situation 2, 8) and work colleagues, an officer and a boss (situation 1), a head of a department and a junior teacher (situation 3), a senior manager and a junior colleague (situation 5), and a junior officer and a senior colleague (situation 7) have been taken as people who know each other well (close social distance). A speaker and a classmate (situation 12), a student and a teacher (situation 4) and a university lecturer and students (situation 9) are people who know each other but not well (neutral social distance) and strangers or unfamiliar people as a tourist-guide and tourists (situation 6), a customer and a waiter (situation 10), students and a professor (situation 13), students and another student (situation 11 and 14), a manager and a junior colleague (situation 15) have been taken as people who do not know each other well or are unfamiliar (distant social distance).

In terms of other social variables, that is, the severity of offense for the apologies, it has been alternated in terms of severe and not severe. It has been considered that forgetting to pass on an urgent letter to the boss is a severe offense while stepping on someone else’s toes as a light or not severe offense. Thus forgetting to pass on an urgent letter (situation 1), forgetting to inform a colleague to attend a meeting (situation 3), copying an essay for an assignment (situation 4), being late to pick up tourists (situation 6), spilling tea on someone’s carpet (situation 7), damaging a friend’s camera (situation 8), Late for grading assignments (situation 9), and making a classmate upset (situation 12) were considered as severe situation. On the other hand, the situations as late for

returning a laptop to a close friend (situation 2), missing to see a colleague (situation 5), stepping on someone's foot (situation 10, 14), bumping into a professor (situation 13) and being late for an appointment (situation 11 and 15) were considered as not severe. The Thai translation of the questionnaire was provided in order to overcome the language barrier which might negatively affect their answers. Also, in order to insure the accuracy of the translation, the researcher had given both the English and the Thai questionnaire to a professor of TESOL and an instructor of English language at Rajamagala University of Technology Isan for review and had taken their comments into consideration. A researcher who is a native Thai used a Thai translation questionnaire to explain each situation in Thai before participants completed a questionnaire.

3.3.3.1.2 Discourse Completion Task (DCT) Pilot Test

Most researchers always describe how they construct their research instruments, preferring to point out the approach for analyzing findings. By not mentioning the manner in which they designed the questionnaires and/or interview questions, they seem to undervalue the important process of pilot-testing their research instruments. As Kasper and Dahl (1991: 216) claim that '... data analysis is primary to analysis: Not only because it comes prior to analysis in the sequence of the research process, but also because it is a more powerful determinant of the final product'. Hence, the DCT questionnaire and interview questions for this study were pilot-tested to test the feasibility of the study, the clarity of instructions, and if the interview elicited useful information.

Even though the questionnaire was carefully design to elicit apologies by modifying the situations used in previous studies, in order to ensure some sort of validity and reliability, the questionnaire was pilot tested; in other words, to make sure that the instrument is an effective in terms that the instructions and the situations in a questionnaire were clear and, imaginable. Also, the sociolinguistics variables represented the content of what the researcher intended to study.

Before administration, the questionnaire in the form of DCT was sent to the English Department, Rajamangala University of Technology Isan, Surin Campus Thailand for the pilot study. Ten volunteer university students relatively close to the qualification of the target population were invited to do a DCT. Apart from completing the questionnaire, the participants were also asked to make comments on the clarity of the situations and instruction. The data collected were analyzed both as preliminary results and in terms of the design of the questionnaire. As some of the respondents didn't give answers to some situations, the second answer space was provided in each situation to reduce the problem of missing responses. Even though there were two answers in each situation, only one which is the first response was used to analyze apology strategies. The sentence "Imagine if you are in these situations" was added to make it clearer to the respondents what they had to do. Based on the feedback from the participants, some minor changes were made to the questionnaire. They were then distributed to the participants.

3.3.3.2 Interview Questions

3.3.3.2.1 Interview Questions Design

Interviews were the final instrument for this study. The interviews aimed to elicit more in-depth data about the different strategies that Thai students use in order to apologize in different situations with various social factors. Creswell (1994) and Merriam (1991) stated that an interview is necessary when invisible data such as behaviors, feeling, thoughts, and intensions cannot be observed directly. As mentioned in the methodological issues, a combination of methods has been employed to overcome the limitation of methodology used in the study. Thus, interviews were used in combination with the data collection method employed via the questionnaires.

The interviews used a structured format (see Appendix D). Question items were written based on the purposes of the study and were related to situations in the DCT. The question items were then grouped. The interview question form consisted of two major sections. The first part, Part A, asked about the participants' background information, such as year of study, major of study, gender and their own English proficiency evaluation. The data obtained from this part provided background information about the participants. The second part, Part B, was divided into three topics asking about significance of apology, apology strategies and apology teaching in language learning. The three topics contained open-ended questions related to each topic, for example, "Do you think Thai apology and English apology are social speech acts? Why?" was in significance of apology topic, "Do you translate apology from Thai to English when you perform an apology act in English? Why?" in apology strategies topic, and "Do you think explicit apology strategy instruction can enhance the use of language and culture

strategies? Why?” as in apology teaching in language learning topic. Data obtained from the second part of the interview related to the apology strategies used by Thai university students.

3.3.3.2.2 Interview Questions Pilot Test

As explained before that the approach of doing a pilot test for the research instrument is the most important process of research. It is a way to check that a research instrument is going to function effectively (Teijlingen van, Rennie, Hundley, & Graham, 2001). Therefore, before the actual study was conducted, the interview schedule was pilot tested in order to ensure that the questions are effective for the main research.

Interview questions construction procedures were as follows. First, a draft of interview questions in English was written and interview questions were grouped into topics based on the purpose of the study. Then the interview questions were verified for language appropriateness. Next, the questions were eliminated and edited according to suggestions from the research supervisor and two English lecturers teaching English in Thailand. After the interview questions were constructed, two Thai undergraduate students studying English in The Language Centre at the University of Tasmania were invited to do interviews, using the interview questions as a pilot. The ambiguous wordings were corrected and questions were clarified in order to get students to understand questions clearly. After that, the structured interview questions were revised under the supervision of the research supervisor. Finally, the questions were used to interview the participants.

3.3.4 Data Collection

3.3.4.1 Ethics Consideration

Before being involved in the study, the researcher first asked the permission of the high-ranking officials of Rajamangala University of Technology Isan, Thailand. Although the researcher is an in-service lecturer of Rajamangala University of Technology Isan, it was important for the researcher to make sure the researcher is not taking advantage of her available access to students at Rajamangala University of Technology Isan, Thailand. A letter of introduction and inviting participation to the study was sent to the president of the Rajamangala University of Technology Isan and the university board requesting for approval. After obtained the approval, the researcher began conducting the study.

Questionnaire and interview Interlanguage data were collected at Rajamangala University of Technology Isan, Thailand in the second semester of 2008. Two instruments were used for data collection: (1) a Discourse Completion Task (DCT) and (2) interview questions. This research has been approved by the Social Science Human Research Ethics Committee of the University of Tasmania. As this research involved human subjects, ethical issues were taken into account in collecting data. In this section the primary methods of data collection selected for the present study, a questionnaire in the form of DCT and an interview, are discussed with ethics consideration.

3.3.4.2 Approach to Questionnaire

The study used a questionnaire in the form of Discourse Completion Task (DCT) by modifying those situations used in previous apology speech studies: Blum-Kulka and Olshtain (1986); Olshtain and Cohen, (1983); Bergman and Kasper, (1993).

In each campus students were invited to participate in the study in person by the researcher. Students were provided with a survey packet comprised of an Information sheet, a Consent form (see Appendix A) and the Discourse Completion Task (DCT). As the researcher was aware of the ethics behind the research activity, students were clearly informed about aims of the study, its procedure, the process involved in the dissemination of the findings, confidentiality, and security of information. The questionnaires were anonymous. The researcher assured the students that all data collected would be coded to protect their identity and privacy. They were free to participate in the study and they could withdraw at anytime according to their wishes. Students who agreed to participate in the study were asked to complete the Consent form. After obtaining consent, the participants were asked to complete the DCT, taking approximately 30 minutes. Due to the study focus on language use and pragmatic strategies not the language ability, each situation was explained in Thai to the participants by a researcher who is a native Thai before they completed a questionnaire. In order to avoid putting pressure while students were completing a questionnaire, the researcher left the room and returned back to collect the questionnaires in a response box when the 30 minutes ended. Responses were returned in a response box in front of the classroom.

3.3.4.3 Approach to Interview

Participants were invited to participate in an interview by the researcher. Interview Information Sheet and Consent Form (see Appendix B) were provided to students. Students who agreed to participate in an interview were asked to complete a Consent Form. After obtaining consent, at a mutually agreed upon time, the interviews were conducted individually in the office of the teacher or in university classrooms. Each interview was for an approximate duration of thirty minutes. The interview was tape-recorded to ensure accurate responses were captured. They were asked for permission to tape the interviews. In the first part of the interview, participants were asked about background information, such as major, year of study and level of English proficiency from their own views. There was no name record to make sure that the researcher keeps the findings anonymous. In the second part, they were asked to answer open-ended questions. At this point, the researcher was aware that the researcher's personal opinions were not got in the way of the research. It was important to avoid sensitive words such as good or bad of being polite for apologizing or impolite for not apologizing others when do something wrong and avoid raising difficult question during interview to cause the participants emotional harm. Thai language was used during the interviews when participants were asked to explain their answers. The recordings were transcribed by the researcher and sent to interviewees to review their transcripts.

3.4 Data Analysis

As mentioned in the methodological issues, a combination of methods was employed to overcome the limitation of each methodology used in the study. Thus, questionnaires

were used as the combination of data collection method with the interviews. In order to investigate the interlanguage data, two types of analysis were carried out on the data collection; one was quantitative analysis, which was used to gather production data from DCT. The other was qualitative analysis which was used to get in-depth perception data from interviews.

3.4.1 Quantitative Analysis

A quantitative analysis in this study was the analysis of strategies speakers use when apologizing. In contrast to most of the previous research studies that focused on speech act production, the present analysis is an attempt at not only finding the frequency of different types of apologies in English of EFL learners, but also at the different ways these types combine when apologizing in situations with various sociolinguistic factors. Apologies can be performed by any one of the strategies below, or any combination or sequence thereof (Blum-Kulka, House, & Kasper, 1989: 289). Consequently, apology strategies gathered by this study were analyzed based on four super-strategies with eight sub-strategies provided by Holmes (1990) which has been used as coding categories in previous research studies on English and Thai apology strategies. The apology categories are shown in Table 3.2.

Table 3. 3 Holmes's (1990) Apology Strategies Classification

Apology Strategies	Examples
A. An Explicit expression of apology A1 An offer of apology/ IFID A2 An expression of regret A3 A request for forgiveness	I apologize; please accept my apologies. I'm sorry; I'm afraid. Excuse me; forgive me.
B. An explanation or account	The traffic was horrendous.
C. An acknowledgement of responsibility C1 Accepting the blame C2 Express self-deficiency C3 Recognize H as entitled to an apology C4 Express lack of intent C5 Offer repair/ redress	It is my fault; Silly me. I was confused; I forgot. You're right. I didn't mean to break it. I'll get a new one for you.
D. A promise of forbearance	I promise it won't happen again.

Apart from four the main categories above, intensification and alerter were also considered for the analysis.

Intensification. The illocutionary force of the apology can be intensified by using adverbials. Adverbial intensifiers are such as 'really' as in 'I'm really sorry' and 'so' as in "I'm so sorry." Intensification usually takes an intensifying expression within the IFID.

Alerter. An alerter is an element whose function it is to alert the hearer's attention to ensuring the speech act. Alerter, for example, title/role (professor), pronoun (you) and attention getter (hey, excuse me).

Thus, the interlanguage data were coded according to the following coding categories.

Table 3. 4 Coding Categories of the Present Study

Code number	Coding categories	Possible Realizations
Code number 1	A. Explicit expression of apology A1 An offer of apology/ IFID	I apologize; please accept my apologies.
Code number 2	A2 An expression of regret	I'm sorry; I'm afraid.
Code number 3	A3 A request for forgiveness	Excuse me; forgive me.
Code number 4	B. Explanation or account	The traffic was horrendous.
Code number 5	C. Acknowledgement of responsibility C1 Accepting the blame	It is my fault; silly me.
Code number 6	C2 Expressing self-deficiency	I was confused; I forgot.
Code number 7	C3 Recognizing H as deserving apology	You're right.
Code number 8	C4 Expressing lack of intent	I didn't mean to break it.
Code number 9	C5 Offering repair/ redress	I'll get a new one for you.
Code number 10	D. Promise of forbearance	I promise it won't happen again.
Code number 11	E. Alerter	Professor; teacher
Code number 12	F. Intensifiers of the apology	I'm very sorry; I'm really sorry about that.

The quantitative analysis was done with the SPSS software, the Statistical Package for the Social Sciences. Each of the above categories was assigned a number from 1 to 12 since SPSS only allows abbreviations for creating a data file.

Compound apologies found in this study were categorized into seven groups in order to more easily compare compound apology strategies. In the following Table 3.5, each of the compound apologies shows a variety of strategies. The SPSS program was used to investigate frequencies and percentage of apology strategies. Each of the strategy groups was assigned a number from 1 to 7 to facilitate the analysis process.

Table 3. 5 Compound Apology Strategies

1. A+	A, AA, AAC
2. AB+	AB, ABA, ABC, ABD, ABCD
3. AC+	AC, ACA, ACB, ACC, ACD, ACBC, ACCB, ACCAD
4. AD+	AD
5. B+	B, BA, BC, BD
6. C+	C, CA, CAB, CAC, CB, CBA, CC, CCA
7. D+	D, DA, DC

A=Explicit expression of apology, B= Explanation or account, C= Acknowledgement of responsibility, D= Promise of forbearance

This procedure allowed for the possibility to run both frequencies of each category whether it appeared as a standalone or in a combination with other categories.

The grammatical acceptability or accuracy of expressions was not examined in the present study due to the fact that the study focuses on language use and pragmatic strategies, not language ability.

The term ‘category’ or ‘main category’ is used in this study to refer to the categories classified by Holmes (1990). The term ‘coding categories’ refers to the coding categories presented above which were used to code interlanguage data. Also, the term ‘strategy’ or ‘apology strategy’ is used to refer to the choice the respondents made in order to apologize. The apology strategy can consist of a single (stand alone) category or of a combination of several categories. Here is an example of an apology strategy that consists of a single category, namely ‘promise of forbearance or D strategy’ as in “It will never happen again.” was coded as D. And here is an example of a combination of the categories A3 Strategy ‘a request for forgiveness’ and D Strategy ‘promise of forbearance’ as in “Please forgive me, it will never happen again.” was coded as AD. These compound apologies were coded as number 4 in AD+ group.

3.4.2 Qualitative Analysis

The second type of the analysis is qualitative analysis which allowed for a more in depth look at different strategies that Thai learners of English use in order to apologize in situations with different sociolinguistics variation and also provided learners' opinions about the significance of apology and apology teaching in language learning. In this study, the qualitative data consisted of text documents obtained from interviews which had been recorded on audiotape and transcribed. These text documents were coded and analyzed.

3.5 Summary

So far, in this chapter, the contrastive pragmatics in apology; methodological issues in the study of speech acts; population, samples and participants; research instruments; ethics consideration, data collection and data analysis have been discussed. Rather than relying on one single method, combinations of methods were used: contrastive method for analysis of previous studies on apology speech act; Questionnaire method in the form of Discourse Completion Task and interview method for collecting interlanguage data. As the study of speech act is complex and needs much care in designing data collection, a combined method for data collection is the best way to overcome the limitation of methodology.

The next three chapters will describe the analysis of previous studies on apology speech acts. Apology strategies in Thai language will be described in Chapter 4. Apology

strategies in English language will be described in Chapter 5. Contrastive pragmatics of Thai and English apologies will be described in Chapter 6.

Chapter 4

Apology Strategies in Thai

4.1 Introduction

Communicating with speakers of other languages is a complex behaviour that requires both linguistic and pragmatic competence. Whether we speak in a first or a second language, we are influenced by sociocultural norms and constraints that affect the way we communicate. This is because what is considered appropriate in one language might not be in another (Rizk, 2003). Many people who communicate across linguistic and cultural boundaries have experienced communication breakdowns with people from different first language backgrounds. Sociolinguistics recognizes that such intercultural miscommunication is partly caused by different value systems underlying each speaker's first language cultural group. In Thailand, apology is often used for maintaining social harmony and for sustaining social interaction. It is important to know how the apology speech act is produced in both native and target language in order to reduce misunderstanding in cross-cultural communication. The purpose of this chapter is to examine apology as a speech act in Thai. Thus the data from previous studies were reviewed and discussed.

4.2 Apologies Strategies in Thai

Over the past few decades, though numerous studies of apology strategies have been carried out by comparing native apology performances with those of non-natives, apology has also been studied extensively in many other individual languages like Akan (Obeng, 1999), German (Vollmer & Olshtain, 1989), Japanese (Kotani, 1999) and Romanian (Demeter, 2006). Studies on pragmatic performance of Thai speakers are almost absent from linguistic approaches to Thai. As far as I know, there are three existing research studies that concentrate on apologies in the Thai language within the framework of linguistic politeness. The first was a study by Bergman and Kasper (1993) who investigated the performance of native apologies of American English (Hawaiian) and Thai, and non-native apologies produced by Thai learners of English. The second was done by Makthavornvattana (1998) for her Master's degree thesis published in Thai, wherein she explored apologizing strategies in Thai and the relationship between these strategies and offense weightiness. The most recently study is that done by Intachakra (2001) who studied linguistic politeness by focusing on three expressive speech acts; compliments, apologies and thanks of native speakers of British English and Thai. The main objective of this part of the present study is to examine Thai apology strategies by reviewing previous research studies and then compare the findings with the data reported on English apology strategies which will be presented in the next chapter. Two research studies – those done by Intachakra (2001) and Makthavornvattana (1998) - will be reviewed in this chapter. The findings of Thai apologies from Intachakra's (2001) corpus are comparable to the previous studies of English apologies due to the fact that Intachakra used the same coding system, and samples of Thai apologies are also provided. Whereas Bergman and Kasper's (1993)

findings are not comparable, owing to their different coding system and also the absence of samples of Thai apologies. Unlike the other studies, which grouped strategies according to coding categories, Makthavornvattana (1998) has proposed five strategies that form the apology strategies used to apologize in Thai. It is remarkable to examine her study due to the fact that some strategies, such as efforts to please the hearer strategy and promise of forbearance strategy with promise words indicating future were not appeared in previous studies and she also provided samples of Thai apologies. Thus, in the next section, Makthavornvattana's (1998) and Intachakra's (2001) studies will be reviewed and discussed in order to follow the first research objective to examine apology as a speech act in Thai.

4.2.1 Previous Studies on Apology Strategies of Native Thai Speakers

Makthavornvattana (1998) explored apologizing strategies in Thai and the relationship between these strategies and offense weightiness. The data on which the analysis is based are collected from 50 Thai speakers of various occupational backgrounds, using Discourse Completion Test. There were 489 remedial interchanges in this corpus. Based on the assumption that there are a variety of strategies for apologizing in Thai language, it was found that there are five main apologizing strategies in Thai, namely using explicit expression of apology, accepting blame, giving excuses, offering repairs, and efforts to please the hearers. The frequency of apology strategies in Thai is shown in Table 4.1.

Table 4. 1 Apologies Strategies in Thai from Makthavornvattana’s (1998) Corpus

Strategy	Number	%
1. Explicit expression of apology	509	37.45
2. Accepting blames	328	24.14
3. Giving excuses	110	8.09
4. Offering repairs	235	17.30
5. Efforts to please the hearer	177	13.02
Total	1,359	100

From Table 4.1, explicit expression of apology strategy (37.45%) was used most often by Thai speakers, accepting blame (24.14%) was the second most frequently used followed by offering repairs (17.30%) and efforts to please the hearer (13%) whereas giving excuses (8%) was the least used. The researcher explained that these apology strategies illustrate an important aspect of Thai culture. Thai people give more significance to the hearer’s feeling than paying attention to the speaker’s own face.

From Makthavornvattana’s (1998) corpus, each of the apologizing strategies in Thai is able to be explained as follows.

1. Explicit expression of apology. This strategy can be easily detected as the speaker usually tells the hearer directly that he is apologizing by uttering the word “Khaw thot” (ขอโทษ), “Pra than thot” (ประทานโทษ), “Thot” (โทษ), “Khaw apai” (ขอภัย) or “Sia jai” (เสียใจ). In Thai, these words are considered a fundamental tool in general apologizing situations. In details, this strategy can be classified into sub-strategies as;

Expressing apology. The speaker would utter “Khaw pra than thot” (ขอประทานโทษ), “Khaw apai” (ขอภัย), “Thot” (โทษ), generally each of these words appears in parallel

with Thai particles; such as “Na kha” (นะคะ) and “Kha” (ค่ะ) for females or “Khrab” (ครับ) for males. Especially when the speaker is not familiar with the hearer, be strangers or simply acquaintances or neighbors as shown in the following examples;

Example 4-1

In the situation, the cashier miscalculates the change for a customer.

ขอโทษนะคะ พอดีลูกค้าเยอะ

(Translation: **I'd like to apologize to you** (Khaw thot Na kha). We have had a lot of clients today.)

Example 4-2

In the situation, the speaker runs and accidentally hits an old lady. As a result of the action, the lady has her ankle sprained

ขอประทานโทษนะคะ ไม่ทันระวัง

(Translation: **Please accept my apology** (Khaw pra than thot na kha). I didn't intend to do it.

The apologizing expressions might appear along with kinship terms in order to show familiarity between the speaker and the hearer, especially when the speaker does wrongly to the hearer who is a family member, a close friend, or others who are less familiar with the speaker than his family member, such as a neighbour. Examples are

given in example 4-3 and 4-4. This can be used with or without gender particles, such as “Kha” (คะ) for female and “Khrab” (ครับ) for male.

Example 4-3

ขอโทษนะเพื่อน ที่เราทำไม่ดี ทำให้ไม่ได้รับรางวัล

(Translation: **I apologize, my friend**, for preventing you from receiving the award.)

Example 4-4

ขอโทษครับคุณป้า ผมไม่ได้ตั้งใจ เดี่ยวผมจะช่วยเก็บให้เรียบร้อยและช่วยคุณป้าปลูกต้นไม้ใหม่ นะครับ

(Translation: **I do apologize, Auntie**. I didn't intend to do it. I'll clean it up immediately and help you plant a new tree.)

Sometimes it was found that the speaker used a relative term with those who are not relatives or close friends. From this, it can be deduced that using kinship words to call those who are not relatives or close friends is the way to redress the face-threatening for a speaker and to save face of the hearer. In Thai, this happens with strangers too, as in example 4-5 and 4-6;

Example 4-5

ขอโทษค่ะ คุณป้า หนูไม่ได้ตั้งใจจริงๆ เป็นความผิดของหนูเองที่เดินไม่ดู

เดี๋ยวหนูจะพาไปห้องพยาบาลนะคะ

(Translation: **Please accept my apology, Auntie.** I didn't intend to do it. I am taking you to the nursing room.)

Example 4-6

ขอโทษค่ะ คุณยาย หนูจะพาไปหาหมอนะคะ

(Translation: **I am sorry, Granny.** I'll take you to the doctor.)

In addition, in each of the apologizing strategies, the speaker might add more words or phrases in some apologizing strategies; for example, some speakers uttered the word “must” (ต้อง) in parallel to apologizing strategies as follows;

Example 4-7

เราต้องขอโทษจริงๆนะ พอคิดถึงธุระ

(Translation: I **must** apologize. I was engaged in my business.)

Example 4-8

ต้องขอโทษนะจ๊ะลูก ที่แม่ลืมไปว่าจะพาคุณไปเที่ยว เดี่ยวเสาร์หน้าคุณแม่จะพาไปเที่ยวชดเชยให้ นะคะ

(Translation: I **must** say sorry to you, my dear. I forgot to bring you to places as I had once promised. In compensation, we will be on tour next Saturday. Okay?)

According to the examples above, it could be interpreted that the speaker is willing to apologize to the hearer(s) instead of just uttering the word “apologize”.

Expressing being sorry. In this strategy, the speaker intended to express that he/she was sorry for what had happened by uttering “sorry”, as in example 4-9.

Example 4-9

เราเสียใจนะเพื่อนๆ เป็นเพราะเราไม่ค่อยได้ฝึกซ้อม ขอโทษทุกคนจริงๆ นะ

(Translation: **Friends, I am sorry.** I didn’t spend much time rehearsing. I am really sorry about it.)

Although the strategies of expressing apology and saying sorry are generally aimed at showing the speaker’s intention to apologize to the hearer, Makthavornvattana (1998) believed that the two strategies mentioned were rather different in that they conveyed a different sense of meaning to the hearer. As the speaker said “เสียใจ” (saying sorry), it could be interpreted that the speaker intended to say he was sorry for having done something wrong to the hearer and he said it to let the hearer know it. Meanwhile, the

speaker who said “ขอโทษ” (apologizing), it could be interpreted that the speaker did not have the intention to express that he had been sorry to his misdeed to the hearer, simply saying sorry for what had happened. The main purpose of the speaker, who “apologized” to the hearer, was to let that person know that he wanted to ask for forgiveness and accepted that he had done wrong.

The researcher explained that the two strategies provide a different degree of apology as the expression of apology (“I apologize.”) yielded a more effective way than that of saying sorry (“I’m sorry.”). It could be observed that when the damage done by the speaker, most of the hearers studied in this research were likely to think of the speaker’s intention to accept that he did it wrong. This was in contrast to what was perceived when the speaker simply expressed that he was sorry. An example of an actual situation could be the case of the public forcing then Prime Minister Chuan Leekpai to apologize publicly for his official appointment of Field Marshall Thanom Kittichorn even though the Prime Minister had already expressed that he was sorry. This was as a result of the public finding that the action was morally inadequate because their premiere had failed, according to their expectations, to say he had done wrong.

2. Accepting blame. In this strategy, the speaker accepted that he had done wrong and trespassed on the hearer causing damage. As a result, he offered to compensate for whatever fault he caused. Hence, the researcher classified this apologizing strategy in 3 sub-categories as follows;

Blaming oneself. One of the distinct characteristics of this sub-strategy is that the speaker would express his wrong action as he realized that it was faulty and caused damage, as shown in examples below;

Example 4-10

เราเสียใจนะที่ทำให้ทุกคนผิดหวัง เราน่าจะตั้งใจให้มากกว่านี้

(Translation: I am sorry to let you guys down. **I should have done better.**)

Example 4-11

ขอโทษนะคะ ดิฉันซุ่มซ่ามเอง ทำให้เสื้อผ้าของคุณเลอะเทอะ มาค่ะ..ดิฉันจะช่วยเช็ดล้างออกให้

(Translation: I am sorry. **I was careless** and caused your shirt to be stained.

Please let me clean it for you.)

Sometimes the speaker might blame himself by summarizing what was seen as their bad behavior following the phrase “ไปหน่อย” (a bit) at the end of his expression. The research found that the speaker tried to tell the hearer that the characteristic he had mentioned was simply a small kind of bad behavior, shown as follows;

Example 4-12

นุ้ยต้องขอโทษจริงๆ ค่ะ ที่มัวแต่ชักช้าทำธุระอื่นไม่เสร็จเลยโทรมาช้า **ไป**หน่อย ต้องขอโทษ

(Translation: I apologize to you. I took too much time doing my business and came back **a bit** late. I am sorry about it.)

Example 4-13

โทษทีเพื่อน เราอ่อนซ้อม**ไป**หน่อย ไว้คราวหน้าจะไม่ให้พลาดแน่ๆ

(Translation: I am sorry. I was **a bit** lazy to practice. I promise you that I will do it better next time.).

The speaker might also blame himself by not mentioning his bad characteristic but judging that it was him who did it wrongly or naming himself a wrong doer who caused damage to the hearer, as in example 4-14 and 4-15.

Example 4-14

แม่คะ.. นุ้ยขอโทษ **นุ้ย**ไม่ดีเอง นุ้ยหงุดหงิดเรื่องคะแนนสอบนะค่ะ

(Translation: Mom, I am sorry. **I was bad**. I was moody because of the grades.)

Example 4-15

ขอโทษนะ เรายุ่แย่จริงๆ

(Translation: I am sorry. **I am really bad.**)

Blaming others. In this sub-strategy, the speaker chose to express that he was a wrong doer by using a sentence consisting of the first-person subject to show his will.

Examples are shown below.

Example 4-16

ขอโทษคะ ดิฉันกดเครื่องผิด

(Translation: I apologize. **I pressed a wrong key.**)

Example 4-17

ขอโทษครับ ผมได้หยิบของคุณลับไปกับคนอื่นแล้ว ผมจะแจ้งประชาสัมพันธ์ให้ประกาศให้เดี๋ยวนี

(Translation: I do apologize. **I had mistakenly given your stuff to some people out there.** I am going to call the Information Section for assistance now.)

At first glance, it could be seen that the technique in these examples resembles that of blaming oneself. But these two kinds of techniques are quite different as one indicates the speaker's fault in a sense based more heavily on his opinion than general fact. In some cases, the hearer in that situation might be able to tell what the speaker intended to

communicate. However, in the case of the speaker who used the technique indicating that he was a wrong doer, it implied that he talked more about his wrong action instead of evaluating his own characteristics as a person who committed it.

Expressing lack of intent. In this sub-strategy, there was one distinct feature in that the speaker is trying to express to the hearer that he did not intend to let the bad thing happen. The speaker wanted to express that it was either an uncontrollable situation or it had happened because of his carelessness. In short, the speaker was aware of the hearer's damage so he was likely to apologize as this strategy helped him to express that the wrongdoing was, in fact, not intended to be a malicious act or it was an accidental, as in example 4-18 and 4-19.

Example 4-18

อ้อ! ประทานโทษด้วยค่ะคุณยาย หนูไม่ทันระวัง คุณยายเป็นอะไรมากมั๊ยคะ

แล้วจะให้หนูช่วยอะไรได้บ้างคะ (ผู้พูดวิ่งชนหญิงชราหกล้ม เป็นผลให้หญิงชรานั้นข้อเท้าเคล็ด)

(Translation: Oh! I am sorry, Granny. **I was careless.** Are you alright? Can I do anything to fix it?) (The speaker accidentally ran and hit an old woman. As a result, the woman had her ankle sprained.)

Example 4-19

ขอโทษนะคะ ดิฉันซุ่มซ่ามเอง ไม่ทันหันไปมอง มัวแต่คุยกับเพื่อน ร้อนไหมคะ เสื้อผ้าเลอะเทอะหมดเลย

เดี๋ยวดิฉันจะเอาผ้ามาเช็ดให้ค่ะ (ผู้พูดทำถ้วยเดี๋ยวหกใส่เพื่อนร่วมงาน)

(Translation: I am sorry. I was careless. **I was busy talking to a friend.** I think it must be hot. Your shirt is also stained. I'll bring a cloth to clean it.) (The speaker accidentally poured hot noodle soup over his colleague.)

This apologizing strategy is like the one which indicates “giving excuses” (see topic 3 for details) in that it could be interpreted that the speaker expressed his responsibility in the misdeed. However, the researcher of this study thought that the wording implies that the speaker said he did not intend to do it but still accepts his fault as the speaker admitted his action. Moreover; the speaker used phrases such as “ไม่ได้ตั้งใจ” (unintended) “ไม่ได้เจตนา” (unintended) “ไม่ทันระวัง” (careless) or “ไม่ทันหันไปมอง” (being too busy to look around). All of these phrases were meant to let the hearer know that the action was caused without the speaker’s intention and it happened because of the speaker’s carelessness. These indicate that the speaker was ready to take responsibility for what had happened. It is quite different from the technique of providing an excuse in order to have less responsibility than he deserved.

In addition, the researcher had observed that the speaker had no intention to do something wrong and thus this is one of the strategies based on accepting the offense because it indicated that the speaker did not accuse others but admitted that he had done

wrong. This is indicated by the use of the first-person pronoun, I, or the omission of the subject.

3. Giving excuses. In this strategy, the speaker tried to defend himself. Although realizing his misdeed, he intended to explain it by addressing that it was not solely him who caused the fault and that what he had done badly was not serious. All of these actions were intended to decrease accountability caused by the speaker's action. However, it does not mean that the speaker refused to accept responsibility for it. That is the reason why the research explained that providing an excuse is a part of apologizing strategies which can be classified as follows;

Blaming others/ things. With this strategy, the speaker tried to make the hearer to believe that the speaker did nothing wrong by referring those other things or other people which caused the damage as shown in example 4-20.

Example 4-20

ขอโทษครับ ลูกบอลกระดอนไปเสียหาย

(Translation: Apologize to me, please, for **the ball had caused damage to your property.**) (The speaker is trying to express that the tree was damaged because the ball hit the tree and bounced back to the tree.)

Reasoning the fault. One of the important characteristics of this strategy is that the speaker would explain why he had done the misdeed. There was something that drove, as the speaker claimed, him to do it so it was done inevitably. Having phrased it in such

a way implies that the speaker expected the hearer to forgive him. An example is given below.

Example 4-21

คุณแม่ขา ปุ๊กต้องขอโทษคุณแม่จริงๆ ก็ช่วงนั้นปุ๊กหงุดหงิดมากเรื่องการทำความเข้าใจไม่ได้มันน่าหงุดหงิด

คุณแม่

(Translation: Mommy, I need to apologize to you. At that moment, **I was not in a good mood because the test score was very disappointing. That's why I treated you badly.**)

In some cases, the speaker did not make mention of why he had to do the misdeed. He simply gave a reason in brief about it because his intention is to obscure some details away from the hearer by adding the words “มีธุระ” (I have something to do”) or “

มีงานด่วน” (I have an urgent work to finish) as in example 4-22 and 4-23.

Example 4-22

แม่ต้องขอโทษลูกด้วย วันเสาร์นี้แม่พาลูกไปเที่ยวไม่ได้เพราะแม่มีงานด่วนเข้ามาพอดี วั

เสาร์หน้าก็แล้วกัน แม่จะพาลูกไปเที่ยว

(Translation: My dear, I'm sorry that I can't take you to the zoo today. **I have a very urgent work to finish.** Next Saturday, I'll be bringing you there.)

Example 4-23

เราเสียใจจริงๆนะ ขอโทษด้วยที่ทำให้เธอพลาดโอกาสได้งานดีๆ ไปอย่างน่า เสียหาย

แต่เรามีธุระจำเป็นจริงๆนะ

(Translation: I am very sorry for causing you to lose the job that you were likely to have. **But at the time, I had very important work to do.**)

4. Offering reparation. This strategy showed that the speaker was determined to do something in favor of the hearer to compensate for what he had done wrong. There are two sub-categories as follows;

Offering general reparation. One of the unique characteristics of this technique is that the speaker would try to express verbally to the hearer that he wanted and intended to offer reparation for what he had done. That is the reason why most of the sentences in this sub-category are in an interrogative form as in example 4-24 and 4-25.

Example 4-24

ขอโทษครับคุณป้า ป้าจะให้ผมช่วยทำอะไรดีครับ

(Translation: Please accept my apology. **What could I do for you, Auntie?**)

Example 4-25

ขอโทษค่ะดิฉันไม่ได้ตั้งใจจริงๆค่ะ เสื้อคุณเปื้อนหมดเลย ต้องขอโทษอีกครั้งนะคะ

มีอะไรให้ฉันช่วยมั้คะ

(Translation: I am sorry. How careless I was! Your shirt is stained. I am so sorry about what I did. **Is there anything I could do for you?**)

Offering specific reparation. In this sub-strategy, the speaker expressed his specific intention of offering reparation to the hearer who was affected by his action. Generally, the speaker would ask to compensate for what had been damaged as shown in example 4-26 and 4-27.

Example 4-26

พี่ขอโทษจริงๆ พี่ทำปากกาหายทำให้เดี๋ยวไม่มีปากกาใช้เขียนรายงาน

พี่ขอแก้ด้วยการไปซื้อด้ามใหม่มาให้ค่ะ

(Translation: I am sorry. I lost your pen and now you don't have a pen to write your report. **Let me buy you a new pen.**)

Example 4-27

ขอโทษนะครับป้า พวกผมไม่ได้ตั้งใจจริงๆ ^๑เดี๋ยวพวกผมช่วยปลูกใหม่ล่ะ

(Translation: Please accept our sincere apology. We didn't mean to do it. **Let us bring a new tree and plant it for you.**)

Sometimes the speaker would express his wish to offer reparation along with the use of verbs, such as “มา” (come) or “ไป” (go), generally regarded as a speech act of command (commanding the hearer either to come or to go) as in example 4-28 and 4-29. In this case, it was assumed that the speaker used such verbs to show that he cares for the hearer, not because he intends to command, as shown below;

Example 4-28

อ้อ... ขอโทษนะคะที่เดินจั้นเดินซุ่มซ่าม ทำให้เสื้อของคุณเลอะ มาค่ะ..ดิฉันจะช่วยเช็ดล้างออกให้

(Translation: Oh! I am sorry for my careless walk! Your shirt is stained. **Come, let me** wash it off of it)

Example 4-29

อ้อยาย..เป็นอะไรมากหรือเปล่าคะ หนูขอโทษ ไปค่ะ..หนูจะพาไปหาหมอ

(Translation: Oh, granny! Are you okay? I am so sorry. **Let's go. I'm taking you** to the doctor)

The interesting point of this category is that the speaker might offer specific reparation by not telling the hearer what he would do for compensation as in example 4-30.

Example 4-30

ขอโทษนะคะ เป็นความผิดของตัวเอง ดิฉันจะรับผิดชอบทุกอย่างเองนะคะ ไม่ต้องกังวล

(Translation: I am sorry. It is my fault. **I will take care of everything here.**

Don't worry.)

In addition to the techniques mentioned above, the speaker might offer specifically in the form of a speech act of promise to assure the hearer that he would be compensated for the damage as soon as possible. Most often, this is done by the use of words that indicate future form, such as “วันหน้า” (in the next day), “คราวหน้า” (next time), “โอกาสหน้า” (next time) “วันหลัง” (next time) or “คราวหลัง” (next time), as in example 4-31 and 4-32.

Example 4-31

เออ...แม่ต้องขอโทษนะลูก พอดีคุณแม่มีธุระจำเป็นที่จะต้องไปจริงๆ เอาไว้โอกาสหน้าคุณแม่จะพาคุณไป

แม่ต้องขอโทษลูกนะคะคนดีของแม่

(Translation: Err... I am so sorry I have something very important to do. **I'll**

bring you there next time. Forgive me, honey.)

Example 4-32

แม่ลืมไป นี่...แม่นัดเพื่อนไว้ไว้วันหลังแล้วกัน

(Translation: Oh! I forgot about it that I have an appointment with a friend. **We need to postpone it to another day.**)

5. Efforts to please the hearer. With this strategy, the speaker showed great respect to the hearer by acting as if the hearer is important to him. Meanwhile, the speaker realized that the hearer was facing damage caused by him and felt guilty about causing it. There are two sub-strategies that fall in this category;

5.1 Promise of forbearance. One of the distinct features of this strategy is that the speaker would say to the hearer that he understood the damage he did to the hearer and assured that the same mistake would not be repeated. Sentences in this subcategory show the speech act of promise indicating future; such as, “วันหน้า” (in the future)

“คราวหน้า” (next occasion) or “ครั้งต่อไป” (Next time) as shown below;

Example 4-33

ขอโทษนะคะแม่ คราวหน้าหนูจะไม่ทำแบบนี้อีกแล้ว

Translation: I really am sorry, Mom. I won't do it again **next time.**)

ขอโทษนะคะ ที่เมื่อกี้หนูอารมณ์ไม่ดีใส่คุณแม่ คราวหน้าหนูจะไม่ทำอย่างนี้อีกแล้วค่ะ

(Translation: I am sorry for being rude to you. **Next time**, I won't do it.)

It might be noticed that the sentences used as a promising strategy are similar to the offering of reparation strategy in that both of them have been placed in the speech act of promise. However; there are some points that differentiate them. For example, in the form of a promise to the hearer, the speaker promised to change his behavior and also showed his intention not to repeat the misdeed. He also ensured the hearer that such bad behavior was not likely to happen. Meanwhile, in the form of offering reparation, the speaker intended to promise that he would do something to compensate the hearer for the damage caused by his misdeed.

5.2 Expressing concerns to the hearer. In this apologizing strategy, the speaker will use expressions that indicate the importance of the hearer. The speaker was also concerned about what and how the hearer thought as a person who was affected by the speaker's misdeed. The speaker would mention the damage caused by his/her unintentional act as in example 4-34 and 4-35.

Example 4-34

ขอโทษนะคะ เป็นอะไรมากหรือเปล่าคะ อ๋อ! ข้อเท้าเคล็ดด้วยนี่คะ หนูจะพาไปคลินิกนะคะ

(Translation: I am sorry. **Are you okay? Oh! You have a sprained ankle.** I'll bring you to a clinic for treatment.)

Example 4-35

พื้ขอโทษจริงๆนะ ที่ทำปากกาหาย ทำให้เดี๋ยไม่มีปากกาเขียนรายงาน พื้ขอแก้

ตัวด้วยการไปซื้อด้ามใหม่มาให้นะ

(Translation: I am really sorry. **I lost your pen and now you have none for writing your report.** I'll compensate you by bringing a new one for you.)

Moreover, the speaker might use all of the apologizing strategies as previously mentioned and added intensifiers; such as “จริงๆ” (really) “มากๆ” (very, very much” or so much) “อย่างสูง” (extremely) “อย่างมาก” (very, very much or so much) “อย่างยิ่ง” (very, very much or so much) and “อย่างแรง” (very, very much or so much). All of these words are intended to communicate with the hearer that the speaker are very sorry and, most of the time, they are used to indicate the speaker’s very serious fault in which the word “sorry” alone as an apologizing strategy is not enough. Examples are as follows;

- Expressing apology

ขออภัยอย่างสูงนะคะ ดินฉันจะทอนเงินให้ใหม่ นะคะ

(Translation: **I am extremely sorry about it.** I'll give you a new change)

- Expressing one “being sorry”

เราเสียใจนะ ทำให้ทุกคนผิดหวัง เราน่าจะพยายามมากกว่านี้

(Translation: **I am sorry for disappointing all of you.** I should have done it better.)

หนูเสียใจจริงๆค่ะ ขอโทษนะคะ

(Translation: **I am deeply sorry about it.** Please accept my apology.)

- Denying one's intention

ขอโทษด้วยนะคะ ดิฉันไม่ได้ตั้งใจจริงๆ

(Translation: I am sorry. **I really didn't intend to do it.**)

- Reasoning the fault

เฮ้ย ขอโทษจริงๆว่ะ เผลอคุณแม่ไม่สบายจริงๆ

(Translation: Hey, I am sorry. (I can't go.) **My mom is ill.**)

Finally, whatever type of apologizing strategy it turned out to be, the researcher claimed that the speaker can emphasize his own intention in any apology with any of the above mentioned strategies, even though some intensifiers were rarely found in this study.

The next research reviewed is that conducted by Intachakra (2001). Intachakra (2001) investigated linguistic politeness by focusing on three expressive speech acts: compliments, apologies, and thanks of native speakers of British English and Thai. The data was based on spontaneous data from a role-play and elicited data from a questionnaire. Participants were middle-class speakers of British English and Thai in the Greater London area and the Bangkok metropolitan area respectively. As to the data collection method, the study revealed that the elicited data corresponded well with the natural data, especially with regard to the most and the least frequently occurring strategies. There were 131 exchanges of Thai apologies which were coded according to Holmes's categorization (see Table 3.3). However, as the author of this study explained,

apologies in Thai corpus were unable to be categorized in the light of A1 Offer of apology, A2 Expression of regret and A3 Request for forgiveness sub-categories of English apologies due to the different grammatical elements of the two languages. As a result, the identification of Thai explicit acts of apologizing was done through a separate coding scheme. The other types of strategies were coded using the same coding scheme as the English data. Thai Apology strategies from Intachakra's corpus are shown in Table 4.2.

Table 4. 2 Thai Apologies Strategies from Intachakra's Corpus

Apologies Strategies	Number	%
A. An explicit display of apology		
A1 Khawthot (general)	120	60.6
A2 Khaw prathan thot (formal, super-deferential)	8	4.0
A3 Khaw apai (formal, deferential)	5	2.5
A4 English Sorry	1	0.5
B. An explanation or account	25	12.6
C. An acceptance of responsibility		
C1 Accepting the blame	-	-
C2 Expressing self-deficiency	24	12.1
C3 Recognizing H as deserving apology	-	-
C4 Expressing lack of intent	5	2.5
C5 Offering repair/ redress	10	5.1
D. A promise of forbearance	-	-
Total	198	100

From Table 4.2, there were 198 individual remedial moves in Thai apologies. The sub-category A1 Khawthot (literally meaning 'asking for wrongdoing') was the most frequently selected when the offense occurred (60.6%) as in example 36. The expression 'khawthot' is contractible to 'thot', occurring 78 out of 120 instances. The researcher explained that a Thai speaker may feel that the act of admitting guilt is too much of an FTA to his/her negative face that he/she opts for the briefest verbalization possible. The A2 sub-category 'Khaw prathan thot' (literally meaning 'asking to be given wrongdoing') occurred 4%, as in example 4-37. This A2 sub-category can be in

the shortened form ‘prathanthot’. The A3 Khaw apai (literally meaning ‘asking for forgiveness’), which cannot be shortened was used 2.5%, as in example 38. This corpus found one occurrence of code-switching involving the use of English ‘sorry’ 0.5%, as in example 4-39.

Example 4-36

A apologizing to B, her female friend for breaking her glass.

A: อื๊อ ขอโทษ แก้วมันลื่น

(Translation: Oh, sorry. It slipped from my hand.)

Example 4-37

A waitress was putting a big hot bowl of soup in front of her customer whose allocated table was very narrow.

A: ขอประทานโทษค่ะ รอสักครู่นะคะ

(Translation: I do apologize. Wait a second (quickened her pace to get other dishes).

Example 4-38

A newsreader apologizing for slip of tongue.

A: ขออภัยค่ะ

(Translation: I do apologize.)

Example 4-39

A came to see her friend (B) off at an airport. B found out that her plane had already departed.

A: Sorry ค่ะ

(Translation: Sorry to hear that.)

Example 4-40

A lecturer apologizing to her students for being late.

A: โทษที ครูรถติด ว่างจะ รอนานไหม

(Translation: So sorry. You see, the traffic was awful! How's everyone? Have you been waiting long?)

The B category, an explanation or account (12.6%) and C2 sub-category, expressing self-deficiency (12.1%) (as in the utterance following the interjection in example 4-40) were of almost equal frequency. Both of these strategies were the second most frequently used, followed by the C4 sub-category (2.5%) and the C5 sub-category (5.1%). There was no remedial exchange in the C1 accepting the blame, C3 recognizing H as deserving apology sub-categories and D strategy in which a speaker promises that the same mistake will not happen again.

4.2.2 Apology Strategies

As mentioned before, two research studies of Thai apologies are not comparable due to their different coding system. Makthavornvattana (1998) grouped strategies found in her corpus to form the Thai apologizing categories while Intachakra (2001) categorized Thai apologies based on Holmes's coding system to group strategies. Thus, in order to discover the apology strategies used by native Thai speakers, the present researcher summarizes apology strategies found in these two studies as follows:

First, it is found that an explicit display of apology strategy, specifically, 'khawthot', literally meaning 'asking for wrongdoing', is regarded as the most common and socially neutral means of 'saying sorry' in Thai. Also, the shortened word 'thot' is used when the situation at hand is informal. This shortened form can be explained as a result of the fact that a Thai speaker may feel that the act of admitting guilt may be unduly intimidating to one's self-esteem or too much of an FTA to the speaker's negative face that he/she opts for the briefest verbalization possible (Intachakra, 2001). Whereas, 'Khaw prathan thot' (literally meaning 'asking to be given wrongdoing') and 'Khaw apai' (literally meaning 'asking for forgiveness') are to be used in formal situations and when conversing with those having more power in status.

Second, the data suggests that either an explanation strategy or an acknowledgement of responsibility strategy, particularly expressing self-deficiency in Intachakra's (2001) corpus and accepting blames strategy in Makthavornvattana's (1998) category (an acknowledgement of responsibility strategy in Intachakra's corpus) are the second most frequently employed in a similar distribution of occurrences among Thai speakers.

From this it can be implied that apart from using explicit expressions of apology, Thai speakers prefer using either an explanation strategy or an acknowledgement of responsibility strategy to redress the FTAs. In other words, it is considered common for Thai people to apologize using the explicit expression of apology in conjunction with an acknowledgement of responsibility as to how the offense came about and/or an utterance of explanation or account. Also, the results indicate that Thai people might combine another strategy such as expressing lack of intent, offering repair and accepting the blame with explicit expressions of apology.

Third, giving an excuse strategy, especially the blaming of others/things strategy, is found least in Makthavornvattana's (1998) corpus. This can be explained by the fact that Thai people rarely use an explicit expression of apology in conjunction with blaming others/things or by suggesting that other things or other people caused the damage (see example 4-20).

Fourth, recognizing H as deserving apology strategy is not found in either study. Therefore, it can be inferred that Thai people never opted for recognizing the hearer as being entitled to an apology.

Fifth, a promise of forbearance strategy in which a speaker commits him/herself to a promise that the same mistake will not happen again does not occur in Intachakra's (2001) corpus, whereas Makthavornvattana's (1998) study shows that some Thai people used a promise of forbearance strategy with the promise words indicating future; such as, “วันหน้า” (in the future) “คราวหน้า” (next occasion) or “ครั้งต่อไป” (Next time) (see

example 4-33). This seems to indicate that a promise of forbearance strategy does exist in Thai apologizing but that it is rarely employed by Thai speakers.

Finally, efforts to please the hearer strategy by expressing concerns to the hearer is found in Makthavornvattana's (1998) corpus. From this it can be assumed that some Thai people would use expression to show their concerns to the hearer as a person who is affected by their offense. The showing of concern would be expressed by pointing out the damage which is caused by the offender (see example 4-34 and 4-35).

4.3 Summary

Apology is used to maintain relationship and reduce conflict (Ziesing, 2000). Knowing how to apologize appropriately can establish feelings of warmth and solidarity among interlocutors (Cohen, 1996a: 253). Unfortunately, studies on speech acts in Thai, especially apology as a speech act, are almost absent from linguistic approaches to Thai. As mentioned before that there are only three studies- Bergman and Kasper (1993), Intachakra (2001) and Makthavornvattana (1998) which focus on apology in Thai language within the framework of linguistic politeness. Nevertheless, Bergman and Kasper's (1993) findings are not comparable to the other two studies, owing to their different coding system and also the absence of samples of Thai apologies. Thus,, the two studies - Intachakra (2001) and Makthavornvattana (1998) - which investigated Thai apology strategies within the framework of linguistic politeness will be reviewed. These studies will provide a more broad understanding of Thai cultural norms in apologizing. Reviewing results from these two studies, therefore, can be used to compare similarities and differences in norms of politeness across cultural lines that can

exist between native and non-native apologies. Thus, the following chapter will present a review of previous studies on apology strategies used by native speakers of English.

Chapter 5

Apology Strategies in English

5.1 Introduction

Since apologizing is directed to address the speaker's 'positive' face-needs and address the hearer's 'negative' face-needs, and since it is intended to remedy an offense for which the speaker takes responsibility, it is possible to find a range of apology strategies depending on the type of offense committed. Different researchers classify apology strategies in different ways. Fraser (1981: 263) categorized apologies into nine strategies. Olshtain and Cohen (1983) divided strategies into four broad apology strategies with various subcategories. While Aijmer (1996) found thirteen apology strategies. As discussed in Chapter 3, the researcher will follow Holmes's (1990) categories as it has been used as a competitive classification system and can be used to compare data in both Thai and English apologies since previous research studies used Holmes's category to study apology strategies. In other words, using Holmes's categories make it possible to compare apology strategies used by Thai and English native speakers to earlier research works.

In order to follow the second research aim of this study, the data from previous research studies were reviewed and analyzed based on four super-strategies with eight sub-strategies categorized by Holmes (1990). The present chapter will present the results of apologies in English from three research studies; Holmes (1990), Intachakra (2001), and Márquez Reiter (2000).

5.2 Apologies Strategies in English

As mentioned before that the apology strategies found from previous studies are comparable based on Holmes categories. Holmes (1990) classifies the apology strategies in four super- strategies with eight sub-categories;

A. Explicit expression of apology

A1 An offer of apology/ IFID e.g. I apologize; please accept my apologies.

A2 An expression of regret e.g. I'm sorry; I'm afraid.

A3 A request for forgiveness e.g. Excuse me; forgive me.

B. Explanation or account e.g. The traffic was horrendous.

C. Acknowledgement of responsibility

C1 Accepting the blame e.g. It is my fault; silly me.

C2 Expressing self-deficiency e.g. I was confused; I forgot.

C3 Recognizing V as deserving apology e.g. You're right.

C4 Expressing lack of intent e.g. I didn't mean to break it.

C5 Offering repair/ redress e.g. I'll get a new one for you.

D. Promise of forbearance e.g. I promise it won't happen again.

Strategies in category A are direct speech acts functioning as apologies, whereas, when they occur alone without an explicit apology form, those in categories B, C, and D are indirect apologies, since their function appears to be to make an excuse or to take responsibility for some undesirable action or to make a promise (Holmes, 1990: 168).

5.2.1 Previous Studies on Apology Strategies of Native Speakers of English

Apologies in English have been investigated by many pragmatics researchers (Aijmer, 1996; Holmes, 1990; Intachakra, 2001; Márquez Reiter, 2000; Owen, 1983)

Unfortunately, different researchers classify apology strategies in various ways. Aijmer and Owen concentrated on specific strategies only in explicit expression of apology (A super-strategy) so the researcher was not able to acquire information for B, C and D Super-strategies from their studies. The researcher illustrates the data from Holmes (1990), Intachakra (2004), and Márquez Reiter (2000) which make it possible to compare and summarize in order to find out the apology strategies used by native speakers of English in Table 5.4. Another aspect of research findings, namely, the impact of contextual factors and severity of offense, functions of apologies, and syntactic-semantic features of apologies are not comparable within these three studies, owing to the following reasons. The impact of contextual factors and severity of offense on apologies were studies based on different research purposes and grouping systems. Syntactic-semantic features of apologies and the combinations of apologies were focused on only by Holmes. Functions of apologies were studied only by Intachakra. Topics of apologies and types of offense were investigated in Holmes's study and Intachakra's study but not in Márquez Reiter's. For gender variation in apologies, only Holmes and Intachakra used the same coding system. Thus, apology strategies are only comparable due to the same coding scheme in Holmes and Intachakra corpuses. Though Márquez Reiter's corpus used a different coding system, the present researcher used functions which explain each category type to match Holmes and Intachakra coding categories (see Table 5.3). Review of previous researches which were studied by Holmes (1990), Intachakra (2004), and Márquez Reiter (2000) are as follows:

Holmes (1990) investigated the realization of apologies in an ethnographically collected corpus of 183 remedial interchanges produced by New Zealand students. Students were asked to note down the next 20 apologies they heard as soon and as accurately as possible and without selection or censorship. On the basis of this data Holmes studied the function of apologies, the range of strategies used to apologize, semantic and syntactic structures, and some sociolinguistic aspects of apologies in New Zealand English. Four broad basic categories were used with a number of subcategories for analyzing data. For the strategies used in apologies, the result is shown in Table 5.1.

Table 5. 1 Result of Strategies Used in Apologies from Holmes's Corpus

Strategy	Number	%
A. An Explicit expression of apology		
A1 Offer apology/ IFID	15	5
A2 Express regret	149	49.3
A3 Request forgiveness	18	6
B. An explanation or account e.	70	23.2
C. An acknowledgement of responsibility		
C1 Accept blame	8	2.6
C2 Express self-deficiency	9	3
C3 Recognize H as entitled to an apology	3	1
C4 Express lack of intent	7	2.3
C5 Offer repair/ redress	18	6
D. A promise of forbearance	5	1.7
Total	302	100

Table 5.1 shows the total number of instances of each strategy in the data with the total of 302 instances. The results of apology strategies revealed that an explicit expression of apology, and, in particular, the strategy of expressing regret, was the most frequent apology strategy used and was almost half (49.3%) of all strategies in the data. An account or excuse strategy was the only other strategy which was used extensively and accounted for almost one quarter of the total number of strategies (23.2%). No other

strategies accounted for more than 6 percent of the data. An example of explicit expression of apology with an explanation is in example 5-1.

Example 5-1 shows a remedial exchange which includes an explicit expression of apology and an explanation.

(A is phoning B to warn her of potential inconvenience.)

A: I'm sorry but I'm going to be a bit late for work. The buses aren't off strike yet and with it being a wet Friday, it'll probably be a while until my taxi arrives.

B: Uh-huh as long as you're here by six, cos I'm going then.

The study also showed that strategies combination in remedial interchanges which can be summarized as having equality between the instances where a single strategy (such as a simple explicit apology) was used and the ones that included combinations of strategies (explicit apology with other strategies). Example 5-2 shows a single strategy used in a remedial exchange. Example 5-3 shows that the strategies are not mutually exclusive but they may co-occur. Examples 5-4 and 5-5 show a remedial exchange involving more than one occurrence of the same apology strategy.

Example 5-2 shows an explicit expression of apology used as a single strategy.

(A bumps into B, who is standing still.)

A: Sorry.

B: That's OK.

Example 5-3 illustrates the combination of four basic strategy types.

(A and B are flatmates. B asked A to put out her washing and he has forgotten.)

B: Thanks for putting my washing out Gerry.

A: Oops! That's right. I forgot. I'm sorry. Next time I'll remember.

Example 5-4 shows two instances of C strategy; expressing self-deficiency and accepting the blame.

(A has drifted off in B's class.)

A: I'm feeling a little muddled at the moment and I think it's my fault, maybe I wasn't listening, but what was field independence.

Example 5-5 (A has made a mistake in marking B's assignment.)

A: Oh I beg your pardon. I'm very sorry.

According to Holmes (1990) this is because of the nature of the situations, as in the case of more serious offenses there were numerous categories in apologies, whereas with lighter ones there were mostly single categories. Also, the findings show that almost all the instances included an explicit apology.

Intachakra (2001) studied linguistic politeness by focusing on three expressive speech acts; compliments, apologies and thanks of native speakers of British English and Thai. The data was based on spontaneous data from a role-play and elicited data from a questionnaire. Participants were middle-class speakers of British English and Thai in the Greater London area and the Bangkok metropolitan area respectively. For data collection method, the study revealed that the elicited data corresponded well with the

natural data, especially given the most and the least frequently occurring strategies. The apologies data from this corpus was coded using Holmes's categorization. The data of apology strategies are shown in Table 5.2.

Table 5. 2 Apologies Strategies in English from Intachakra's Corpus

Strategy	Number	%
A. An Explicit expression of apology		
A1 An offer of apology/ IFID	11	3.1
A2 An expression of regret	209	58.2
A3 A request for forgiveness	22	6.1
B. An explanation or account e.	49	13.6
C. An acknowledgement of responsibility		
C1 Accepting the blame	1	0.3
C2 Express self-deficiency	56	15.6
C3 Recognize H as entitled to an apology	-	-
C4 Express lack of intent	5	1.4
C5 Offer repair/ redress	4	1.1
D. A promise of forbearance	2	0.6
Total	359	100

From Table 5.2, the researcher found 359 separate strategies from 228 naturally occurring apology collected. An explicit expression of regret (58.2%) was used most often by native speakers of English, which made use of (BE) sorry and (BE) afraid. An acceptance of responsibility, specifically, an expression of self-deficiency (15.6%) was the second most frequently used followed by an explanation or account (13.6%), whereas a promise of forbearance (0.3) was the least used. Another sub-category was selected less than 6% and there is no remedial exchange in the C3 sub-category. The samples of the strategies used in this corpus are as follows:

Example 5-6 is an instance of compound apologies in the A2 category, together with accounts.

Two flatmates during a party in their home.

A: Could you drive me to Southfields? A friend's waiting for me at the station.

B: The key's not with me, I'm afraid, Andy.

Example 5-7 shows the C2 strategy which concerns the speaker admitting his/her own inadequacies.

A news broadcaster apologizing during an interruption of nation news bulletin.

A: I'm terribly sorry. We have some problems with the sound system.

Example 5-8 shows another compound apology involving an explicit apology, followed by C4 and C5 expressions.

Two flatmates during a cold winter night. A was about to open a window.

A: Sorry. I thought the heating was on. I'll turn it on now if you're cold.

B: Do you mind?

As for comparative analysis, the data revealed the tendency for the two groups of speakers to use the three politeness devices in a different manner, reflecting cross-cultural differences in social norms and value systems. Furthermore, the findings indicated that both British and Thai respondents exhibited matching attitudes about how to redress social infractions: they would put an emphasis on explicitly apologizing and then would opt for other remedial strategies such as explanations or expressions of self-blame. With regard to the social standing of the invented characters, both British and

Thai informants were well aware of whether or not to apologize and how to use suitable speech forms to meet the requirements of specific role relationships.

Márquez-Reiter (2000) compared linguistic politeness in requests and apology in Britain and Uruguay. The requests and apologies data were collected via an open role-play consisting of twelve request situations and twelve apology situations. The informants were 61 native speakers of British English (29 males and 32 females) and 64 native speakers of Uruguayan Spanish (33 males and 31 females) in their respective countries. They were all university students doing their first degree in a subject not related to languages or linguistics. Blum-Kulka et al.'s coding scheme was used to code apology strategies which was different from Holmes (1990), Intachakra's (2001) studies which both focused on Holmes's categories. However, these apology strategies are very similar and comparable to Holmes's categories. Only in taking responsibility category, the two sub-categories; expression of embarrassment and refusal to acknowledge guilt were counted in this work but not in Holmes and Intachakra's. When comparing apology strategies found from this study with the other two studies, the researcher used functions which explain each category type to match Holmes's categories (See Table 3.3). Apology strategies in British English of this study are shown in Table 5.3.

Table 5. 3 Apologies Strategies in British English from Márquez-Reiter's Corpus

Apology strategy (Blum-Kulka's category)	Number	%	Apology strategy (Holmes's category)
A. Explicit expression of apology	131	28.7	A. An Explicit expression of apology A1 An offer of apology/ IFID A2 An expression of regret A3 A request for forgiveness
B. Taking responsibility			C. An acknowledgement of responsibility
Explicit self-blame	4	0.9	C1 Accepting the blame
Lack of intent	18	4.0	C4 Express lack of intent
Expression of embarrassment	28	6.1	(N/A)
Admission of facts	104	22.8	(N/A)
Refusal to acknowledge guilt	11	2.4	(N/A)
C. Explanation or account (N/A)	70	15.3	B. An explanation or account C2
(N/A)	-	-	Express self-deficiency
	-	-	C3 Recognize H as deserving apology
D. Offer of repair	86	18.8	C5 Offer repair/ redress
E. Promise of forbearance	4	0.9	D. A promise of forbearance
Total	456	100	

From Table 5.3, the results showed that explicit expression of apology (28.7%) and taking responsibility, especially admission of facts (22.8%), occurred frequently. Examples of explicit expression of apology and taking responsibility strategies as a single strategy and combination strategies are illustrated in example 5-9, 5-10 and 5-11.

Example 5-9 shows an explicit expression of apology used as a single strategy.

A: Yes, I really must apologize for not paying back the money any sooner.

Example 5-10 shows the combination of explicit expression of apology strategy and sub-category expressing explicit self-blame.

A: I'm sorry I was a bit longer than I expect to be. I apologize for that, I didn't mean to be so long, It's my fault and I will take the blame, I will go to your boss and I'll explain and say that I'm sorry.

Example 5-11 shows an instance which sub-category admitting fact was used.

A: Oh goodness! I've just found the map in my pocket.

Offer of repair (18.8%) appears to be the third most preferred strategy by speakers of British English followed by explanation or account (15.3%). Use of the other three strategies varies situationally and cross-culturally. Example 5-12 shows an explicit expression of apology and offer of repair strategy and example 5-13 demonstrates an explicit expression of apology explanation strategy.

Example 5-12

A: I'm sorry; I'll pay for the dry-cleaning.

Example 5-13

A: I'm really sorry it was just, you know, one of those stupid accidents. I was writing a letter and ink went over.

With regard to the comparative analysis in the use of apologies of Uruguayan speakers of Spanish and British English speakers, differences have also been demonstrated to be caused by cultural differences. While intensified illocutionary indicating devices were expected to exist in most apologies in British English, they were considered inappropriate in the case of Uruguayans. Speakers of British English give more explanation when apologizing. Márquez-Reiter (2000) believed that these differences occur as a result of the fact that the British English speakers place a greater importance on saving face.

5.2.2 Apology Strategies

In order to find out the apology strategies used by native speakers of English, the researcher illustrates the data from Holmes (1990), Intachakra (2001) and Márquez Reiter (2000) side by side which are possible to compare and summarize in Table 5.4.

Table 5. 4 Frequency Distribution of Apology Strategies in English from Holmes (1990), Intachakra (2001), and Márquez Reiter (2000).

Apology Strategies	Holmes	Intachakra	Márquez Reiter
A. Explicit expression of apology			131 (41.8%)
A1 An offer of apology/ IFID	15 (5%)	11 (3.1%)	
A2 An expression of regret	149 (49.3%)	209 (58.2%)	
A3 A request for forgiveness	18 (6%)	22 (6.1%)	
B. Explanation or account	70 (23.2%)	49 (13.6%)	70 (22.4%)
C. Acknowledgement of responsibility			
C1 Accepting the blame	8 (2.6%)	1 (0.3%)	4 (1.3%)
C2 Expressing self-deficiency	9 (3%)	56 (15.6%)	(N/A)
C3 Recognizing V as deserving apology	3 (1%)	-	(N/A)
C4 Expressing lack of intent	7 (2.3%)	5 (1.4%)	18 (5.7%)
C5 Offering repair/ redress	18 (6%)	4 (1.1%)	86 (27.5%)
D. Promise of forbearance	5 (1.6%)	2 (0.6%)	4 (1.3%)
Total	302 (100%)	359 (100%)	313 (100%)

Table 5.4 shows the frequency distribution of apology strategies in English from Holmes (1990), Intachakra (2001), and Márquez Reiter (2000), studies in which apology data were collected via a role- play. It indicates the following points. Firstly, Native speakers of English tend to use all apology strategies, except in Intachakra's work which found no occurrences of remedial exchanges in strategy C3 and Márquez Reiter's work was not counted for strategies C2 and C3. For strategy A- explicit expression of apology strategy, unfortunately, Márquez Reiter did not concentrate on sub-categories in strategy A, so the researcher was not able to obtain information regarding how to account for strategies A1, A2, and A3 in her finding. Moreover, it

appears that all these studies; Holmes, Intachakra and Márquez Reiter, point to the conclusion that category A- explicit expression of apology is the most frequently occurring strategy used by native English speakers: 60%, 67.4% and 41.8%, respectively. Also, by comparing sub-categories within category A, it is clear that strategy A2 - an expression of regret - is the apology strategy most frequently used by Native speakers of English from both Holmes (49.3%) and Intachakra (58.2%)’s corpuses.

Secondly, strategy C - acknowledgement of responsibility - is the second most frequently used apology strategy in both Intachakra and Márquez Reiter’s studies. There are differences in the sub-categories, however. Strategy C2- expressing self-deficiency (15.6%) - is the second most frequently used strategy in Intachakra’s work and strategy C5- offering of repair or redress (27.5%) - is the second most frequently used strategy selected in Márquez Reiter’s study. However, both C2 and C5 strategies are sub-categories of category C, so it can be concluded that acknowledgement of responsibility is the second highest rank in the frequency of apology strategies. These results are in line with those found by Blum-Kulka et al.’s (1989) in that explicit expression of apology and expression of responsibility emerge in British English. It may therefore be implied that native speakers of British English tend to apologize using the explicit expression of apology in conjunction with an acknowledgement of responsibility. Only Holmes’s corpus shows strategy B - explanation or account (23.2%) - is the second highest ranking in frequency of apology strategies. From these results, it can be deduced that cross-cultural differences may affect the way native speakers of English - British English from Intachakra and Márquez Reiter’s corpuses and New Zealand English from Holmes’s corpus - select apology strategies.

Thirdly, strategy B - explanation or account - ranks third and accounts for 13.6% in Intachakra's corpus and 22.4% in Márquez Reiter's corpus. Only Holmes' corpus shows 13.6% of strategy C5- offering repair/ redress - in the third highest rank. With respect to other apology strategies, no other strategy accounts for more than 6% of the data from the three corpuses, so the predominance of strategies A, B, C2 and C5 is quite marked.

Finally, when considering the percentages of apologies strategies in each category from the three corpuses, it can be deduced that native speakers of English use the same apology strategies - explicit expression of apology, explanation or account, acknowledgement of responsibility and promise of forbearance - in similar proportions. Moreover, they employ rather high numbers of direct apology strategy in category A - explicit expression of apology. However, apologies strategies are selected differently from those indirect apology strategies at some point for both British English speakers and New Zealand English speakers; this may be because speakers from different cultures, even though their first language is English, have different concerns relating to factors such as seriousness of offense and the relationship between participants. These factors have been described by Brown and Levinson (1978; 1987) as factors which must be considered when estimating the weightiness of a face-threatening act.

5.3 Summary

The review of apology strategies of native speakers of English has been presented in this chapter. So far the data partly confirms that direct apology strategy - explicit expression of apology - is the most frequently occurring strategy used by native speakers of English, both British English speakers and New Zealand English speakers.

In other words, apology in category A is selected more than those in B, C and D. From this, it can therefore be deduced that native speaker of English use explicit expression of apology strategy in most situations when apologizing.

However, there are some differences in selecting indirect strategies - explanation, acknowledgement of responsibility, and promise of forbearance - to support apologies. From the data, British English speakers show a marked preference to use acknowledgement of responsibility after an explicit expression of apology. Whereas, New Zealand English speakers use explanation or account follows by an explicit expression of apology. Holmes (1990) explains that different cultures weigh the face loss engendered by apology differently.

Although slight differences have been found in selecting indirect strategies among native speakers of English, based on the data, it can be concluded that native speakers of English from these three studies use the same apology strategies - those are explicit expression of apology, explanation or account, acknowledgement of responsibility, and promise of forbearance - and also that they do so in similar proportions.

Base on apology strategies data from previous research studies, apology strategies in Thai and English will be compared in the next chapter in order to examine the similarities and differences between native and non-native apology strategies. The contrastive findings will be used as a basis for studying interlanguage pragmatics.

Chapter 6

Contrastive Pragmatics: Apology Strategies in Thai and English

6.1 Introduction

In the 1960s, Contrastive Analysis (CA) was invoked in the notion of ‘transfer’ which was linked to behaviourist views of language learning and to structural linguistics. Contrastive analysis acknowledged linguistic differences between the mother tongue language and the target language. Consequently, contrastive analysts believed the mother tongue language interfered with the target language learning. In other words, there will be transfer or interference where two languages are different. In the 1970s, CA and behaviourism fell into disfavour due to the influence of second language acquisition theory and error analysis. However, in more recent years, there has been a resurgence of interest in cross-linguistic differences and their role in second language acquisition, as seen in cross-cultural communication studies. And with the increasing importance of English as an international language, many studies have focused on cross-linguistic differences including comparing the pragmatic systems of languages in cross-cultural contact as seen in the field of contrastive pragmatics. In order to follow the third research aim - to examine the similarity and differences of apology strategies in Thai and English - the rest of this chapter will compare apology strategies used by native Thai speakers and native English speakers based on the review of previous research studies in Chapter 4 and Chapter 5. Other aspects such as topics of apology,

interpersonal relationship and offense weight are not compared since each study focused on different aspects of apologies.

6.2 Contrastive Pragmatics: Apologies in Thai and English

In this study, a hypothesis is formed on the basis of my intuition as a native speaker of Thai that the native Thai speakers may attend to remedial interchanges in more or less similar ways as the native English counterparts.

Thai native speakers and English native speakers have access to the same range of apology strategies. The similarities between them lie in strategy use, strategy distributions, and use of sub-strategy. In global sense, native Thai speakers and native English speakers use very similar apology strategies; they are explicit expression of apology, explanation, acknowledgement of responsibility, and promise of forbearance. Also, native Thai speakers and native English speakers share similar strategy distributions. Explicit expression of apology which is a direct apology strategy was used most frequently, followed by indirect apology strategy, either acknowledgement of responsibility or explanation.

In addition, sub-strategy, recognizing H as deserving apology, was not found at all in Thai. Also, in English this kind of apology was not found in Intachakra's (2001) corpus and found very rarely in Holmes' (1990) corpus which showed only 1%. It can be inferred that recognizing H as deserving apology strategy does not exist in Thai culture and native English speakers rarely opted for recognizing the hearer as being entitled to an apology. Therefore, it is possible to say that the realization of selecting some apology

strategies for both Thai and English apologies is a universal phenomenon. As the universality research explains, there are certain general mechanisms regulating human languages which include conversational maxims (Grice, 1975), politeness theories (Brown & Levinson, 1987; Leech, 1983), and communicative acts taxonomy (Searle, 1976). The politeness concepts which has been studied the most is Brown and Levinson's (1987) theory of politeness. According to Brown and Levinson (1987), everyone in a society tends to keep a certain image of themselves, an image that is called 'face'. They claim that there are two types of face, one is 'positive face' which is the desire of the individual to be liked and to receive approval, the other is 'negative face' which is the desire not to have one's person, attention, time and space invaded. These two face needs are universal.

As we have seen, however, the quantity of direct acts of apologizing of Thai and English are different. Also, in some sub-categories, Thai and English apologies do not always have the same order of distribution. The differences between apology strategies used by Thai native speakers and English native speakers lie in quantity of direct acts of apologizing, explicit expression of apology, and use of sub-strategies.

As to quantity of direct acts of apologizing, it appears that Thai people do not apologize in such a wide range of contexts. While native speakers of English have at least seven verbal means of explicitly apologizing available to be used (i.e. I'm sorry; I'm afraid; I apologize; excuse me; forgive me; I beg your pardon and I regret that), Thai speakers have only four available (i.e. Khawthot; Khaw prathan apai, Khaw apai and Sia jai). This is because there are fewer semantic indicators and fewer functions in Thai apologies. Also, the situations that require apologizing are quite limited (Cooper &

Cooper, 1996). For example, it is common for a Thai acquaintance to say just “Arai na” (อะไรนะ “What did you say?”) to ask the other to repeat what he or she has just said, while native speakers of English prefer using one of the apology routines such as sorry, excuse me and pardon me. In addition, the rationale behind the differing functions that apologies serve in English and Thai can be explained by using Brown and Levinson’s (1987) theory of politeness. Positive politeness-oriented cultures value taciturnity, but negative politeness-oriented ones appreciate verbosity.

Regarding the definition of one apology expressions in Thai, ‘Sia jai’ ‘เสียใจ’ (sorry), the researcher found that most Thai-English dictionaries state that the way to say ‘Sorry’ is ‘Sia jai’. Thus, at Jatujak Market, a popular Sunday market in Bangkok, when a tourist accidentally bumped into the researcher, the tourist said ‘Sia jai’. The response from me or any Thai, of course, was surprise followed by a smile or laughter. This is because one does not say “Sia jai” in such a case. One might very well say “Khaw thot” (I’m sorry). “Sia jai”, however, would be appropriate for situations of regret such as when the other speaker is experiencing misfortune (e.g. failing an exam) or death of a family member. Misunderstanding of the expression ‘Sia jai’ may be caused by the limitation of dictionaries and direct translations should be noted. In such conditions, it is customary to say ‘sorry to hear that’ in English. Using a phrase from explicit expression of apology in Thai apology sounds unusual, since a Thai can say something along the lines of “Sia jai duay na” (เสียใจด้วยนะ “I’m sharing your sorrow”) instead.

Concerning the contextual factors such as social power and social distance, Thai apologies are not as regularly heard. Thailand is a hierarchical society in which the two

main factors that define one's place in the hierarchy are age and social status (which is determined by such factors as family background, occupation, or professional rank). In a vertical class structure like Thai society, the considerations of such factors are important. The term 'phuu yai' (ผู้ใหญ่ phuu yai) is used for those higher in the hierarchy, either in age or status. Those lower in the hierarchy are 'phuu noi' or juniors (ผู้น้อย phuu noi). This hierarchical social system also governs social interactions. In general, juniors show deference towards seniors as reflected in language use such as choice of pronouns and particles and gestures such as the 'Wai' (ไหว้) by placing the palms together at chest level and bowing slightly. The higher the placement of the fingertips, the greater the respect; the highest 'Wais' are reserved for monks and royalty.

In Thai society, it is common that people with more power and more seniority would rarely apologize to those below them. To use a personal example, when my parents made offences on me, I could not expect that they would offer an apology. In informal conversations with friends, several of them also suggested that it would be highly unusual for their parents to apologize to them in any circumstance. This is because parents are considered senior to children in Thai culture to an extent to which an apology from a parent to a child would be outside the cultural norm. To show politeness and courtesy through language use and gestures therefore is to behave and interact appropriately to one's relative status and social relationship as dictated by Thai culture.

As discussed so far, the quantity of direct acts of Thai apologizing are less than in English and there are fewer semantic indicators and fewer functions in Thai apologies. The likely implication to be gleaned here is that social power and social distance affect

apologizing strategy choices of Thai people and as a result Thai apologies are not as regularly heard. This is in contrast to English speaking communities where apologies are typical conversational routines.

Another difference between Thai and English apologies is that which exists in the strategies choices. As we have seen, Thai and English apologies do not always have the same order of distribution in sub-categories, offering of repair, expressing self-deficiency, expressing lack of intent and accepting the blame. Moreover, effort to please the hearer strategy does not exist in English native speakers' culture to the extent that it does in Thai culture. To explain such difference, it is useful to adopt a particular taxonomy to describe cultural variations. Hofstede's (1980) individualism –collectivism dimension, which describes the extent to which an individual relates to a larger group, is the most important property to distinguish one culture from another. Hofstede created an individualism index (IDV) to assess a culture's relative position in the individualism-collectivism continuum. It has been found that countries such as The United States, Australia, Great Britain, and Canada enjoy very high IDV. On the other hand, countries such as Hong Kong, Singapore, Thailand, Taiwan and Peru enjoy low IDV. Cultures with high IDV are those in which the people living in those societies are highly individualistic. Their personal rights and the autonomy of the individual are of vital importance. The words which can best reflect their attributes are 'self', 'privacy', and 'independence'. However, cultures with low IDV tend to be group-oriented. People living in those societies must be dependable to the group to which they belong. The group's best interest is the main concern, and the individual seeks to be taken care of by the group. Therefore, the fact that Thai and English apologies do not always have the same order of distribution in sub-categories can be explained by the fact that people in

individualism and collectivism cultures may value apologizing differently based on cultural norms and values of their groups.

Due to the finding that Thais use efforts to please the hearer strategy more than native speakers of English, it can be explicated that because of Western cultures' stress on social equality, which is represented by a suppression of asymmetric power relations and social distance in day-to-day interactions (Brown & Levinson, 1987). Thus, when apologizing, native English speakers may consider social equality and may feel that apologizing for things they have done wrong or admitting guilt is adequate and it is an obligation, so trying to please the hearer is not necessary while Thais are more concerned with giving pleasure to others. As Triandis and Singelis (1998:36) state, "East Asian collectivists are especially eager to maintain harmonious relationships...". This may explain why when apologizing, Thai people tend to go to greater lengths to please the hearers in addition to offering an apology.

6.3 Summary

The study into Thai and English apology strategies contributes to the discussion on universality versus culture-specificity, which has been studied extensively in cross-cultural pragmatics research. One line of research suggests a universality in that there are certain general mechanisms regulating human languages, which include conversational maxims (Grice, 1975), politeness theories (Brown & Levinson, 1987; Leech, 1983), and communicative acts taxonomy (Searle, 1976). While another line of research claims that speech acts vary in conceptualization and verbalization across languages since pragmatic knowledge is a reflection of cultural norms and values.

The review has shown that universality and culture-specificity co-exist in the act of apologizing. Overall, the research which has thus far been reviewed (Holmes, 1990; Intachakra, 2001; Makthavornvattana, 1998; Márquez Reiter, 2000) tends to show that the informants prefer strategies on explicit expression of apology and/or followed by either explanation or acknowledgement of responsibility when they perform apologies in Thai and English. In terms of culture-specificity, the differences between native Thai speakers' and native English speakers' apologies are of similar quantity as it relates to direct acts of apologizing and use of some apology strategies. The research shows that apologies in Thai are not as frequent as in English and they have a lesser range of formulae. Since positive politeness-oriented cultures value taciturnity, negative politeness-oriented ones appreciate verbosity (Brown & Levinson, 1987). It seems likely that Thailand is a positive politeness culture as the explicit expressions of apologies suggest themselves. Examples of positive politeness strategies given by Brown and Levinson (1987: 101-130) include the use of in-group markers, avoiding disagreement, complementing, showing an interest in the hearer's needs, involving the hearer in the activity, joking etc. On the other hand, English speaking culture tends to show a need to pursue negative politeness strategies more actively than the Thai culture as negative politeness entails the use of more formalized behavioural codes, including the use of linguistic formulae.

However, the study has provided verification that universality and culture-specificity remain important to understanding Thai and English apology use. Since apologizing is one of the most important language functions, its appropriate use can restore broken relationship and prevent conflicts. An ability to understand how and when to apologize

in a cross-cultural context can indeed help bring peace and harmony between people, create feelings of warmth, reduce culture shock and misunderstanding, and help people be happier.

Chapter 7

Interlanguage Quantitative Data Analysis and Discussions

7.1 Introduction

This chapter presents a quantitative analysis of data from the Discourse Completion Task (DCT) questionnaire in order to follow the research objective of investigating how Thai learners of English produce the speech act of apology in various social contexts. It contains the frequency and percentage of each response in DCT. The analysis used in the study is based on five main strategies classified by Holmes (1990) (see Table 3.3) with the addition of two more strategies, ‘alerter’ and ‘intensifiers of apology’. The social variables constraints and strategies have been presented in Chapter 3 in classification of each situation in DCT according to sociolinguistic variables (see Table 3.1), combination of explanatory variables (see Table 3.2) and in the form of coding categories (see Table 3.4) and compound apology strategies (see Table 3.5).

The chapter first presents the background information of participants which consists of gender, student status, major of study, and level of English. It then presents and discusses strategies used in apologies which consists of distribution of strategies used in apologies by Thai EFL learners and apology strategies selection in 15 situations. Following, it presents and discusses the sociolinguistics factors which consist of social status, social distance, and severity of offense. Apology strategies interacting with sociolinguistic factors are presented in both standalone categories and combination categories. It finally presents the summary of this chapter.

7.2 Quantitative Data Analysis

7.2.1 Background Information of Participants

There were 164 participants. Out of the initial 164, 4 were left out as not all background information questions had been answered. Thus the total numbers of questionnaire respondents were 160 Thai undergraduate students who study in Thailand. There were 56 male participants (35%) and 104 female participants (65%) as shown in Table 7.1:

Table 7. 1 Gender

Gender	Frequency	Percent
Male	56	35.0
Female	104	65.0
Total	160	100.0

As mentioned before, because this study aims to investigate the pragmatic strategies of English of Thai learners, only the first and third year students were selected to take part because they were currently studying English courses. As shown in Table 7.2, there were 94 or 58.8% first year students, 38 or 23.8% third year students and 28 or 17.5% others. This later group was comprised of second and fourth year students who were registered to study English during the time of data collection.

Table 7. 2 Student Status

Student Status	Frequency	Percent
First year	94	58.8
Third year	38	23.8
Other	28	17.5
Total	160	100.0

Among the participants, 16 or 10.0% were Agriculture students, 38 or 23.8% were Business students, 41 or 25.6% were Engineering students, 39 or 24.4% were English Language students, 14 or 8.7% were Accounting students, 8 or 5.0% were Tourism students and 4 or 2.5% others (2 Interior Architecture students and 2 Science students). The data shows that the majority of participants were in Business, Engineering and English Language majors and the minority of participants came from Agriculture, Accounting and Tourism majors, as shown in Table 7.3.

Table 7. 3 Study Major

Study Major	Frequency	Percent
Agriculture	16	10.0
Business	38	23.8
Engineering	41	25.6
English Language	39	24.4
Accounting	14	8.7
Tourism	8	5.0
Other	4	2.5
Total	160	100.0

Participants were asked to rate their English ability by themselves in the questionnaire and there were 3 or 1.9% at excellent level, 10 or 6.2% at very good level, 53 or 33.1% at good level, 85 or 53.1 at fair level and 9 or 5.6% at weak level. This indicates that the majority of the participants had a fair English ability, as shown in Table 7.4:

Table 7. 4 Level of English

Level of English	Frequency	Percent
Excellent	3	1.9
Very good	10	6.2
Good	53	33.1
Fair	85	53.1
Weak	9	5.6
Total	160	100.0

7.2.2 Strategies Used in Apologies

7.2.2.1 Distribution of Strategies Used in Apologies by Thai EFL Learners

This section presents the overall results concerning the use of the categories defined in the Methodology Chapter.

Table 7. 5 Distribution of Strategies Used in Apologies by Thai EFL Learners

Strategy	Number	%
A. An Explicit expression of apology		
A1 Offer apology/ IFID	26	0.6
A2 Express regret	2067	50.0
A3 Request forgiveness	59	1.4
B. An explanation or account	725	17.5
C. An acknowledgement of responsibility		
C1 Accept blame	133	3.2
C2 Express self-deficiency	574	14.0
C3 Recognize H as entitled to an apology	-	-
C4 Express lack of intent	124	3.0
C5 Offer repair/ redress	290	7.0
D. A promise of forbearance	136	3.3
Total	4134	100

Table 7.5 shows the total number of instances and percentages of each strategy in the data. Out of 4,179 apologies given to the fifteen situations by the 160 respondents, 4,134 were valid, and 45 instances had missing values, as the respondents did not provide an apology for that particular situation. It is important to note, however, that strategies are not commonly restricted; they may co-occur. Example 7-1 shows this well since it consists of all four strategies.

Example 7-1 An officer forgot to pass on an urgent letter to the boss.

An officer: I'm sorry. I completely forgot. I was very busy. I promise to be more careful. (student '46')

Table 7.5 indicates that an explicit expression of apology, in particular, expressing regret, is the most frequently occurring strategy used by Thai EFL learners (50%). This strategy accounts for exactly half of all the strategy selected. This suggests that Thai EFL students feel the need to be explicit; they may not want to risk the hearer not interpreting their response as an apology. This finding is consistent with the other studies (Barnlund & Yoshioka, 1990; Taguchi, 1991) that apologies given are direct. An explanation or account is the second highest rank in the frequency of apology strategies (17.5%), followed by an expressing self-deficiency strategy which occurs with a frequency of 14%. The speakers of this study might feel that they need to explain after apologizing which would be an attempt at minimizing their offenses. Also, they would give an explicit apology, but would follow it up with self-deficiency. Moreover, the findings show no other strategies account for more than 7%; and recognizing H as entitled to an apology strategy is not found at all in this interlanguage data. The findings are consistent with previous studies; apologies of native Thai speakers (Intachakra, 2001; Makthavornvattana, 1998) and apologies of native English speakers which found that an expression of regret was the most frequently selected and recognizing H as entitled to an apology strategy was rarely used. Therefore, only 3 instances or 1% of recognizing H as entitled to an apology strategy found in Holmes's study but there is no single instance in the Thai data and Thai EFL data.

Taking into consideration the four main strategies, it is quite clear that an acknowledgement of responsibility is the second most selected strategy adding up of 27.1%. This is consistent with Intachakra's (2001) and Márquez Reiter's (2000) studies of British English speakers' apologies. However, only Holmes's New Zealand English speakers' data shows that an explanation or account is the second most selected

strategy. From this it can be implied that Thai EFL learners, Thai native speakers, and British English speakers tend to use the same apologizing strategies - explicit expression of apology and an acknowledgement of responsibility.

Although the result of four main strategies data is different from Holmes's study, it is consistent when considering the main strategies and sub-strategies together. As shown in Table 7.5, the findings show an explanation or account is the second highest rank in the frequency of apology strategies (17.5%). This tends to go with the findings of Thai native speakers from Intachakra's (2001) corpus in which an explanation and an acknowledgement of responsibility are selected in almost the same proportion, 12.6% and 12.1%, respectively. From this it can be implied that native Thai speakers, New Zealand English speakers, and Thai EFL speakers tend to use the same apologizing strategies; explicit expression of apology and explanation. Though the findings show either an explanation or an acknowledgement of responsibility is the second most selected, the success of communication relies on the use of a direct speech act.

In summary, this section reports on the distribution of strategies findings, and the analysis demonstrates that Thai EFL learners are similar to native English speakers. They prefer to use an explicit expression of apology and an explanation when apologizing. From this it can be assumed that apologies are a universality as suggested in Brown and Levinson's (1987) politeness theory. Although Thai EFL learners have full access to the same apology strategies as native English speakers, their apologies still diverge from the native speakers' norms as negative transfer appeared in almost all early studies. Thus, studying apology strategies interacting with social factors will give more insight for universality and culture-specificity in the act of apologizing.

7.2.2.2 Apology Strategies Selection in 15 Situations: The Effect of Social Constraints

This section systematically investigates how sociolinguistic factors affected the use of apology strategies of Thai EFL speakers. These sociolinguistic factors were constructed in the 15 situations in DCT.

Table 7. 6 Apology Strategies Selection in 15 Situations

	S1 %	S2 %	S3 %	S4 %	S5 %	S6 %	S7 %	S8 %	S9 %	S10 %	S11 %	S12 %	S13 %	S14 %	S15 %
A1 Offer apology/ IFID	0.3	0.9	0.9	0.3	0.4	-	0.3	0.6	1.2	-	-	1.5	0.3	-	1.1
A2 Express regret	45.5	38.7	40.7	38.9	46.8	47.1	49.2	43.8	25.0	63.0	44.0	41.7	42.9	61.2	49.6
A3Request forgiveness	1.2	2.0	0.3	5.2	-	-	2.4	0.3	0.7	0.4	0.6	1.2	1.5	2.4	-
B An explanation or account	2.0	17.9	14.8	15.0	42.0	32.2	1.0	2.1	29.1	-	28.1	6.1	17.2	1.6	25.2
C1 Accept blame	1.2	0.3	5.9	3.2	0.4	1.6	9.8	3.3	-	3.7	0.6	9.2	1.5	2.4	-
C2 Express self-deficiency	18.5	11.4	23.8	8.9	3.9	13.4	7.0	6.3	7.9	10.7	18.6	10.7	13.6	14.7	14.4
C3 Recognize H as entitled to an apology	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
C4 Express lack of intent	-	0.6	0.3	0.3	0.4	-	8.4	4.2	-	16.5	-	0.3	2.7	11.0	1.1
C5 Offer repair/ redress	11.7	12.5	1.9	2.3	0.7	0.3	10.8	26.6	23.8	-	-	0.9	-	-	-
D A promise of forbearance	5.9	0.6	1.9	12.0	-	0.6	3.7	0.6	0.4	-	0.6	14.4	-	-	0.4
E Alerter	6.5	4.0	-	6.1	0.4	-	1.7	4.8	9.0	1.2	3.2	7.1	9.2	0.4	1.1
F Intensifiers of apology	7.3	11.1	9.6	7.8	5.0	4.8	5.7	7.3	2.9	4.5	4.3	6.8	11.2	6.2	7.0
Totals	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100

Percentages of the apology strategies in each situation are listed in Table 7.6. The most frequently occurring apology strategy is an expression of regret such as 'I'm sorry.' As in situation 10 (a speaker stepped on a waiter's foot in a restaurant) and situation 14 (a speaker stepped on a student's foot in a crowded elevator), speakers used the highest proportion of the expression of regret 63% and 61.2%, respectively, compared among the 15 apology situations. It can be assumed from this finding that Thai EFL speakers are more likely to apologize for accidentally taking other people's space as in stepping on someone's foot. Thus, they readily apologize for space interruption. Interestingly, in situation 9 (a university lecturer was late for grading students' assignments); Thai EFL speakers employed the lowest percentage of an expression of regret (25%) in comparison to the other apology situations. From this it can be implied that respondents in the role of a university lecturer were very sensitive to their relative social positions and were reluctant to offer an expression of regret ('Sorry' or 'I'm sorry') to students. Since a university lecturer in Thailand has a considerably higher social status than a student, they most likely felt it was not necessary to use the expression of regret strategy in the apology situation.

As for the request for forgiveness strategy, in situation 4 (a student copied an essay for an assignment. A teacher found out.), Thai EFL learners used the highest proportion of this strategy (5.2%). This shows that these learners prefer to use a request for forgiveness when they did something wrong and the others found out, rather than another explicit expression of apology. In situation 12 (a speaker made a classmate upset), Thai EFL learners chose an offer of apology or IFID (1.5%) the most among the 15 situations.

An explanation or account strategy was used most in situation 5 (a senior manager didn't come to visit a junior colleague at the hospital) (42%). This indicates that speakers of higher social status prefer using more explanation than speakers of a lower status.

Within acknowledge of responsibility strategy, offering repair appears to be the most preferred sub-strategy by Thai EFL learners with 26.6% in situation 8 (a speaker damaged a friend's camera). This offense (damaged a camera) can be described as a physical transgression. In situation 8, the physical transgression results in the damaging of the hearer's possession, the speaker considers offering to repair or pay for a new camera is the best way to redress the offense.

When it comes to the other three sub strategies - accepting blame, expressing self-deficiency, and expressing lack of intent - their use varies situationally. Accepting blame as a strategy was used the most frequently in situation 7 (a junior officer spilled tea on a senior colleague's carpet) (9.8%) and situation 12 (a speaker made a classmate upset) (9.2%). The speaker explicitly accepts that s/he has been at fault and thus accepts responsibility. This helps to stress the speaker's positive face in that the speaker avoids any kind of disagreement as s/he accepts that s/he spilled tea on the carpet and deepens her/his sympathy with the hearer when s/he knew that a classmate was upset.

Expressing self-deficiency sub-strategy was used most in situation 3 (a head of a department forgot to inform a junior teacher to join a meeting) (23.8%). This sub-strategy has a direct link to the speaker's loss of face which results from presenting the speech act of apology (Blum-Kulka, House, & Kasper, 1989; Brown & Levinson,

1978). The speaker admits his/her own inadequacy (e.g. mismanagement of time) and failure of sensory perception (e.g. forgetfulness).

Expressing a lack of intent sub-strategy was used most in situation 10 (a customer stepped on a waiter's foot) (16.5%). As suggested by the term of this sub-strategy itself, the speaker explicitly express that the offense was unintentional and in so doing decreases the offense. However, only recognizing H as entitled to an apology was not found at all in 15 situations. From this it can be implied that Thai EFL learners, like Thai native speakers, never opted for recognizing the hearer as being entitled to an apology.

As for the use of a promise of forbearance strategy, 14.4% of Thai EFL speakers in situation 12 (a speaker made a classmate upset) and 12% in situation 4 (a teacher found out that a student copied an essay for an assignment) used a promise of forbearance more than any other strategy. This strategy was employed with high frequency in situation 12 and situation 4 which points to the speaker's increased commitment to the sincerity conditions (Cohen, 1996a).

With regard to the use of an alerter, Thai EFL speakers used a high proportion of alerter in situation 13 (a speaker bumped into a professor on the corner of a building) (9.2%) and situation 9 (a university lecturer was late for grading students' assignments) (9%). Six forms of vocative were identified in the data: 'title', 'honorific', 'general noun', 'first name', 'solidarity', and 'endearment'. Speakers normally use 'title' and 'honorific' forms when they are aware of the social status of the hearer. Thai EFL

learners used two types of ‘titles’; ‘teacher’ and ‘professor’, ‘honorific form’, ‘Sir’, as shown in examples below.

“**Teacher**, please forgive me. I won’t do it again.” (student ‘27’)

“I’m sorry, **Professor**. Are you alright?” (student ‘47’)

“I’m sorry, **Sir**. I didn’t see you.” (student ‘33’)

Speakers use a ‘general noun’ when they are aware that the social distance is neutral or distant. As in situation 9 (a university lecturer was late for grading students’ assignments), the speaker as a lecturer called the hearers ‘students’ or ‘guys’. Here are some examples;

“I was too busy, **students**. Can you come tomorrow?” (student ‘75’)

“Sorry, **guys**. I haven’t finished yet.” (student ‘112’)

Speakers normally use ‘first name’, ‘solidarity’, and ‘endearment’ forms when they know the hearer personally. In Situation 2 (a speaker didn’t return a laptop to a friend on time), Thai learners used different forms of vocative markers to call the hearer; first name ‘Chris’, solidarity marker ‘friend’ and endearment ‘Dear’. The vocative marker functions as a type of ‘in-group identity marker’, one of the positive politeness markers (Brown & Levinson, 1978). The function of which is to strengthen solidarity with the hearer or redress of face-threatening acts of some kind (McCormick & Richardson, 2006). Examples are as follows;

“**Chris**, I’m sorry. I was very busy last two weeks. I promise to bring it to you tomorrow.” (student ‘156’)

“Sorry, **friend**. I completely forgot. Here you go.” (student ‘62’)

“Oh **dear**, I apologize for this. I had it for so long.” (student ‘74’)

The most common intensifiers in this study were ‘very’, ‘so’, and ‘really’. The intensifiers of apology were used most in situation 13 (a speaker bumped into a professor on the corner of a building) (11.2%) and situation 2 (a speaker didn’t return a laptop to a friend on time) (11.1%). From these results, it can be said that intensifiers were used either because of the sensitivity as it relates to the social status factor for Thai EFL learners as in situation 13 (a professor is considered higher in status than a student) or because the speaker realizes the damaging effect the offense has had on his/her relationship with the hearer, as can be seen in situation 2. The following examples show the use of the intensifiers of apology.

“I’m **so** sorry, Professor. I did see you there. Let me help you.” (student ‘108’)

“I’m **really** sorry for keeping it so long. I’m bringing it back right now.”
(student ‘157’)

7.3 Sociolinguistic Factors Affecting Apologies by EFL Students

Sociolinguistics variables such as social status and social distance have been reported to function in a broad variety of languages, however, the relative importance the languages give to each variable differ. For instance, the social status variable is more powerful in Thailand. Unlike English, in Thai, personal reference must be known so that suitable

pronouns and forms of address can be chosen. With the change of social stratification between interlocutors comes the obligation for a Thai person to alter and re-define their range of verbal choices to meet the requirements of politeness.

Concerning the use of English in Thailand, unlike English as a Second Language (ESL) situation in which language learners have easy access to native English speakers, for learners of English as a Foreign Language (EFL), communicative situations with native speakers of English are rare. Consequently, it is possible that Thai EFL learners are likely to transfer their own pragmatic norms to the English language, which often causes misunderstanding or communication breakdowns with native English speakers. Accordingly, it may be interesting to understand how Thai EFL learners apologize in English with different sociolinguistic factors between the interlocutors.

7.3.1 Social Status

The role of social status in communication involves the ability to recognize each other's social position (Brown & Levinson, 1987; Holmes, 1995; Leech, 1983). In the present study, the speakers in the role of a head of a department in a school (situation 3), a senior manager (situation 5), a university lecturer (situation 9), a customer (situation 10) and a manager (situation 15) were in higher status than the hearers. On the other hand, the speakers of these roles; an officer (situation 1), a student (situation 4), a tourist-guide (situation 6), a junior officer (situation 7) and a student (situation 13) were in a lower status. Social status between students as friends (situation 2, 8, 11, 12 and 14) was assumed to be equal.

It is generally known that in Thailand an individual's social status plays a very important role in everyday conversation. Accordingly, when apologizing, a speaker is sensitive to a hearer's social status. For example, when a Thai speaker apologizes to a hearer with a higher social status, the speaker uses apology strategies with polite and formal forms. In contrast, when the speaker has a higher social status than the hearer, he/she moderately uses simple forms of apology or even hesitates to apologize.

7.3.1.1 Apology Strategies interacting with Social Status

Table 7. 7 Frequency Distribution of Apology Strategies Interacting with a Social Status Factor

<div> <div>Social Status</div> <div>Apology Strategies</div> </div>	Higher		Equal		Lower		Totals	
	Number	%	Number	%	Number	%	Number	%
A. An Explicit expression of apology								
A1 Offer apology/ IFID	12	0.9%	10	0.6%	4	0.2%	26	0.6%
A2 Express regret	600	43.0%	728	45.5%	739	45.1%	2067	44.6%
A3 Request forgiveness	4	0.3%	24	1.5%	31	1.9%	59	1.3%
B. An explanation or account	323	23.1%	186	11.6%	216	13.2%	725	15.7%
C. An acknowledgement of responsibility								
C1 Accept blame	29	2.1%	50	3.1%	54	3.3%	133	2.9%
C2 Express self-deficiency	175	12.6%	196	12.3%	203	12.4%	574	12.4%
C3 Recognize H as entitled to an apology	-		-		-		-	
C4 Express lack of intent	45	3.2%	44	2.8%	35	2.1%	124	2.7%
C5 Offer repair/ redress	74	5.3%	135	8.4%	81	5.0%	290	6.3%
D. A promise of forbearance	17	1.2%	46	2.9%	73	4.5%	136	2.9%
E. Alerter	32	2.3%	65	4.1%	79	4.8%	176	3.8%
F. Intensifiers of the apology	83	6.0%	115	7.2%	122	7.5%	320	6.9%
Totals	1394	100%	1599	100%	1637	100%	4630	100%

Table 7.7 shows the distribution of apology strategies in the data according to the social status relationship between the participants. The analysis reveals that in equal status and lower status, Thai EFL speakers used the highest similar proportion of the ‘express regret’ apology strategy, 45.5% and 45.1%, respectively. Conversely, in higher status, Thai EFL speakers used ‘express regret’ apology strategy less than other two social status categories, accounting for 43%. The following examples from situation 9 (a university lecturer was late for grading assignments to students) show the utterances without the explicit expression of apology.

“I had a meeting yesterday so I couldn’t grade your paper. Can you come tomorrow?” (student ‘24’)

“I was busy so I couldn’t grade your assignments. Come back tomorrow at this time.” (student ‘52’)

“I haven’t graded them yet. Let me return them by tomorrow” (student ‘65’)

“I didn’t have time. I’ll return them soon.” (student ‘78’)

In the above examples, Thai EFL learners did not use the explicit expression of apology in the apology situation. As an alternative, they used the ‘explanation or account’ and/or ‘offering repair or redress’ strategy. These examples show the transfer of Thai native speakers’ norm to Thai EFL speakers’ apology. Thai EFL speakers may be aware of the notion of face and their status as university lecturers, as well as the anticipated social role of their student hearers. Therefore, apologizing to students could be a serious threat to Thai lecturers’ positive face, so they tended to avoid the explicit expression of apology strategy in the apology situation.

For an acknowledgement of responsibility strategy, Thai EFL learners in the three social status groups used the similar proportion of expressing self-deficiency strategy; those are 12.6% in higher status, 12.3% in equal status, and 12.4% in lower status. Both speakers of lower (3.3%) and equal status (3.1%) preferred accepting the blame strategy while speakers of higher status favored expressing lack of intent strategy (3.2%).

Recognizing H as deserving apology was not heard at all in this data. Offering repair or redress was used most between status equals, such as friends and close acquaintances (8.4%). This may be because of the increased chance to meet each other again and to restore a relationship by other means.

A promise of forbearance strategy was used most by the speakers of lower position (4.5%) and between those of status equals (2.9%). From this it can be explained that speakers in lower and equal positions who have committed a heavy offense to the interlocutors strongly needed to choose a promise of forbearance strategy in order to redress the offense. In other words, the participants perceived that offenses by speakers of low social status or equal social status should be more serious than those by speakers of high status.

As predicted, Thai EFL speakers in the lower status showed the highest proportion of the ‘alerter’ (4.8%). The following examples from situation 13 (a speaker bumped into a professor on a corner of a building) show how Thai EFL speakers of lower status used the ‘alerter’ strategy.

“ Oh teacher! Sorry. I’m rushing to the exam room.” (student ‘1’)

“I’m sorry, Professor. I’m in hurry.” (student ‘6’)

“I’m sorry, Sir. I didn’t see you.” (student ‘52’)

This finding may be the result of cultural influence. In Thai culture, terms of address are significant when expressing deference to the hearer in social interaction. Also, the hearer’s occupational title can be used as a second-person pronoun. Therefore, from this it can be assumed that Thai EFL speakers frequently used address terms such as ‘teacher’ or ‘professor’ as an alerter to show their polite intention when they are aware of the social status of the hearer.

With regard to the use of ‘intensifiers’, there is a minimal amount of difference among the three social status groups in that speakers of lower status used intensifiers for 7.5%, speakers of equal status for 7.2% , and speakers of higher status for 6%. From this it can be implied that the intensification of apology of Thai learners of English was not associated with social status. However, speakers of higher status preferred not using intensifiers as much as the other two groups. One possible reason is that in Thai culture, a person with a higher social position tends to use an explicit expression of apology without an ‘upgrader’ such as ‘very’ or ‘so’ when talking to a person with a lower social position, and additionally, they have a tendency not to use ‘intensifiers’. The following are examples from situation 9 (a university lecturer was late for grading assignments to students) that show the explicit expression of apology without intensifiers.

“I’m sorry but I haven’t checked all your papers so I can’t give you back your work at this time. (student ‘3’)

“Sorry. I haven’t graded your paper yet. Come tomorrow. (student ‘4’)

“I’m sorry, students. I had a meeting yesterday.” (student ‘32’)

The other reason would be that Thai EFL speakers forgot to use the ‘intensifiers’ or lacked the English ability to use ‘intensifiers’ in their utterances in English.

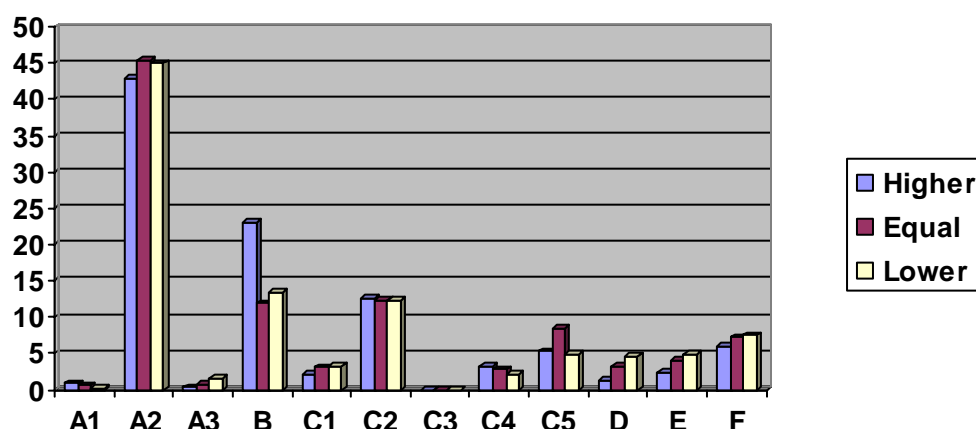


Figure 7. 1 Social Status in Thai EFL Apologies

From figure 7.1, most apologies were exchanged among equals in status. This finding is in line with Holmes’s generalization that apologies are most common among status equals who do not feel too concerned about the potential of loss or having to admit inefficiency. Also, within Brown and Levinson’s conception, higher status people consider giving apologies as a face threatening act to their own negative face needs more seriously than status equals and those in a lower position do, so they tended to apologize less.

Moreover, from figure 7.1, most apologies were also exchanged among lower status. Holmes (1995) explained that people with high social status are more prone to receive deferential behavior, including linguistic deference and negative politeness. Thus, those with lower social status are inclined to avoid offending those with higher status and show more respect to them.

7.3.1.2 Compound Apologies: Social Status

Table 7. 8 Combinations of Apology Strategies Interacting with a Social Status Factor

Social Status Apology Strategies	Higher		Equal		Lower		Totals	
	Number	%	Number	%	Number	%	Number	%
A+	197	25.3%	218	27.9%	177	22.3%	592	25.1%
AB+	199	25.5%	123	15.7%	183	23.1%	505	21.4%
AC+	227	29.1%	362	46.3%	317	40.0%	906	38.5%
AD+	2	0.3%	26	3.3%	56	7.1%	84	3.6%
B+	100	12.8%	11	1.4%	18	2.3%	129	5.5%
C+	51	6.5%	40	5.1%	39	4.9%	130	5.5%
D+	4	0.5%	2	0.3%	3	0.4%	9	0.4%
Totals	780	100%	782	100%	793	100%	2355	100%

A=Explicit expression of apology, B= Explanation or account, C= Acknowledgement of responsibility, D= Promise of forbearance

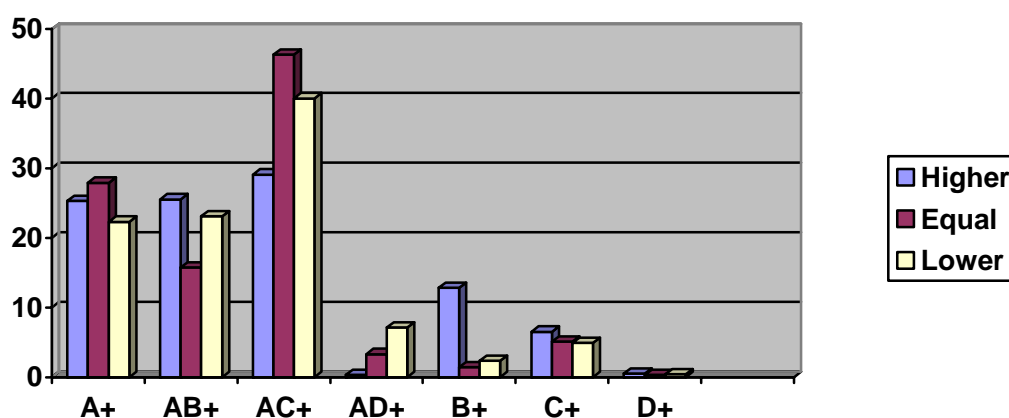


Figure 7. 2 Compound Apology Strategies by Social Status

From Table 7.8, Thai EFL speakers in equal status used the highest proportion of strategy A+ (27.9%). The following examples are from situation 12 (a speaker made a classmate upset) and show the use of A+ strategy in the status equals as follows:

“Sorry. I’m sorry.” (student ‘61’)

“Sorry. I’m sorry. It’s my fault.” (student ‘82’)

“Sorry. I’m sorry. I didn’t mean to upset you.” (student ‘136’)

From the above examples, it is interesting to note that some Thai EFL learners used the compound apology strategy by repeating an expression of regret, although such a speaker would like to express his regret, he was unable to do it. This may be caused by a lack of pragmalinguistic competence in the proper use of the ‘intensifiers’. The speaker should have chosen an appropriate ‘intensifiers’ such as ‘so’ or ‘really’.

Concerning the AB+ strategy, a high percentage of the Thai EFL speakers in the higher status frequently used the strategy (25.5%) compared with the lower status (23.1%) and equal status (15.7%). The following examples from situation 3 (a head of the department forgot to inform a junior teacher to join a meeting) show the use of the AB+ strategy of higher status speakers.

“I’m so sorry I forgot to tell you about a meeting. Yesterday my son had an accident.” (student ‘1’)

“I’m very sorry. I was busy yesterday and I couldn’t contact you.”
(student ‘40’)

“I’m sorry, I had an urgent work yesterday.” (student ‘60’)

One possible reason why Thai EFL speakers in the higher status used AB+ strategy in the highest proportion might be that an explanation is needed in order to save their face and reduce the offense.

Concerning the AC+ strategy, Thai EFL speakers in equal status used the highest proportion of strategy AC+ (46.3%). The following examples are from situation 8

(a speaker damaged a friend's camera) and show the use of AC+ strategy between the status equal friends as follows:

“I’m sorry. I was careless. I will pay for the damage.” (student ‘4’)

“I’m sorry. Let me pay for the damage. (student ‘13’)

“I’m sorry. I’ll buy you a new one.” (student ‘19’)

In situation 8, it seems that a speaker would like to show that he/she accepts responsibility. Therefore, after expressing his/her regret, a Thai EFL speaker made an effort to offer to repair the camera or otherwise compensate the hearer for the infraction.

Turning to the AD+ strategy, a high percentage of the Thai EFL speakers in lower status used the strategy AD+ (7.1%) compared with the higher status (0.3%). The following examples are from situation 4 (a student copied an essay for an assignment. A teacher found out) and show the use of AD+ strategy of speakers in lower status as follows:

“Sorry. I won’t do it again.” (student ‘9’)

“I’m so sorry. I promise it won’t happen again.” (student ‘24’)

“Please forgive me. I won’t do it again.” (student ‘43’)

As shown clearly in Figure 7.2, Thai EFL speakers of higher status used a higher proportion of the B+ strategy (12.8%) when compared with the other two groups. The following examples from situation 5 (a senior manager didn’t come to visit a junior colleague at the hospital) show that a high percentage of Thai EFL learners begin with the ‘explanation or account’ strategy in the order of strategy usages.

“I had an urgent work. I’m so sorry that I couldn’t come to see you.”

(student ‘25’)

“I had an urgent business so I couldn’t make it.” (student ‘36’)

“I had a meeting yesterday. I’ll visit you tomorrow.” (student ‘156’)

Moreover, speakers of higher status tended to use strategy C+ (6.5%) and strategy D+ (0.5%) without using an explicit expression of apology. It can be assumed from these results that Thai EFL speakers of higher status don’t want to lose face by employing the explicit expression of apology (e.g. I’m sorry.) at the beginning of the utterance. Therefore, beginning with the use of the C+ strategy (Acknowledgement of responsibility) and D+ (Promise of forbearance), EFL speakers made efforts to maintain their positive face.

7.3.2 Social Distance

Social distance is one of the factors that determines politeness behavior (Brown & Levinson, 1987; Leech, 1983). The notion of social distance refers to the consideration of ‘the roles people are taking in relation to one another in a particular situation as well as how well they know each other’ (Brown & Levinson, 1987: 126), which means the degree of intimacy between interlocutors.

In the present study, social distance was taken to represent the degree of familiarity between the interlocutors. Three groups were used to classify the data: close- close friends or people who know each other well; neutral- acquaintance or people who know

each other but not well; distant- strangers or people who do not know each other well or are unfamiliar. From a DTC questionnaire; a speaker and a friend (situation 2, 8) are close friends; work colleagues, an officer and a boss (situation 1), a head of a department and a junior teacher (situation 3), a senior manager and a junior colleague (situation 5), and a junior officer and a senior colleague (situation 7) have been taken as people who know each other well or close acquaintance (close social distance). A speaker and a classmate (situation 12), a student and a teacher (situation 4) and a university lecturer and students (situation 9) are acquaintance or people who know each other but not well (neutral social distance) and strangers or unfamiliar people as a tourist-guide and tourists (situation 6), a customer and a waiter (situation 10), students and a professor (situation 13), students and another student (situation 11 and 14), a manager and a junior colleague (situation 15) have been taken as people who do not know each other well or are unfamiliar (distant social distance).

7.3.2.1 Apology Strategies interacting with Social Distance

Table 7. 9 Frequency Distribution of Apology Strategies Interacting with a Social Distance Factor

<div> <div>Social Distance</div> <div>Apology Strategies</div> </div>	Close		Neutral		Distant		Totals	
	Number	%	Number	%	Number	%	Number	%
A. An Explicit expression of apology								
A1 Offer apology/ IFID	11	0.6%	11	1.2%	4	0.2%	26	0.6%
A2 Express regret	819	42.6%	340	35.8%	908	51.7%	2067	44.6%
A3 Request forgiveness	20	1.0%	24	2.5%	15	0.9%	59	1.3%
B. An explanation or account	246	12.8%	178	18.7%	301	17.2%	725	15.7%
C. An acknowledgement of responsibility								
C1 Accept blame	65	3.4%	41	4.3%	27	1.5%	133	2.9%
C2 Express self-deficiency	233	12.1%	88	9.3%	253	14.4%	574	12.4%
C3 Recognize H as entitled to an apology	-		-		-		-	
C4 Express lack of intent	43	2.2%	2	0.2%	79	4.5%	124	2.7%
C5 Offer repair/ redress	212	11.0%	77	8.1%	1	0.1%	290	6.3%
D. A promise of forbearance	67	3.5%	63	6.6%	6	0.3%	136	2.9%
E. Alerter	58	3.0%	69	7.3%	49	2.8%	176	3.8%
F. Intensifiers of the apology	150	7.8%	57	6.0%	113	6.4%	320	6.9%
Totals	1924	100%	950	100%	1756	100%	4630	100%

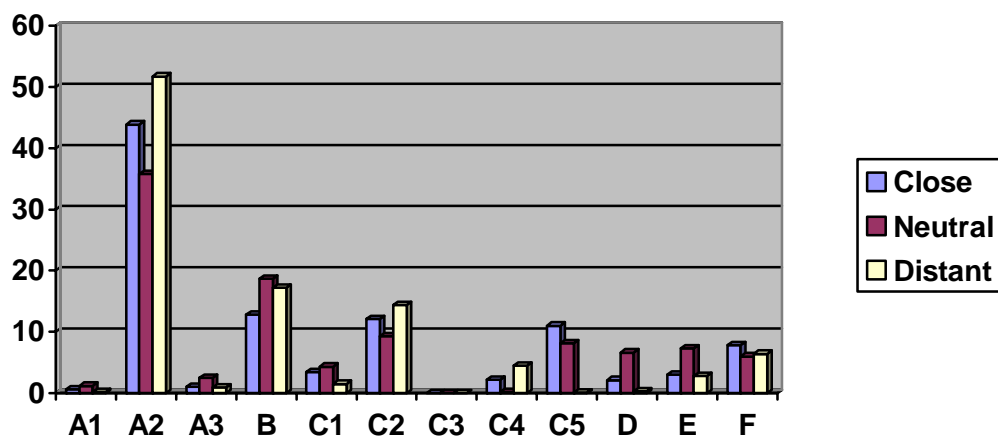


Figure 7. 3 Social Distances in Thai EFL Apologies

As regards the social distance variable, an expression of regret strategy was the most occurring strategy employed by Thai EFL speakers. Table 7.9 gives the following distribution: 42.6% of apologies between friends or close acquaintances, 35.8% of neutral social distant or acquaintance apologies and 51.7% of apologies between unfamiliar people or strangers. This indicates that a majority of English apologies of Thai EFL speakers were uttered between strangers. The finding parallels Brown and Levinson (1987) hypothesis that an increase in social distance (e.g. among strangers) necessitates the display of respect by means of apologies and the decrease in social distance tends not to require the production of these speech acts. This finding is similar to English native speakers data from Intachakra's (2001) corpus in which apologies were mostly exchanged between strangers. Unlike the Thai data from Intachakra's (2001) which were mostly between acquaintances. From this it can be interpreted that the Thais' social distance norm was not transferred into Thai EFL learners' apologies. Another reason may be that Thai EFL learners heard the routine form "I'm sorry" or "Sorry" very frequently from EFL textbooks or media. Additionally, they 'overlearn' the routine form (Trosborg, 1987).

The examples from situation 10 (a customer stepped on a waiter's foot) show the apologies between strangers.

"Oh sorry!" (student '16')

"I'm sorry. I couldn't see you." (student '24')

"I'm sorry. Are you OK?" (student '33')

Another example from situation 13 (a speaker bumped into a professor on a corner of a building) shows the apologies to an unfamiliar person.

“I’m sorry. I didn’t see you.” (student ‘5’)

“I’m sorry. I’m in hurry to get to the exam room.” (student ‘27’)

“I’m sorry. How clumsy I am! (student ‘32’)

It was also evident in Figure 7.3 that Thai EFL speakers in the neutral group that are acquaintances showed higher proportions of explanation or account strategy (18.7%), and accepting the blame strategy (4.3%) than they did in the close and distant categories. Wolfson (1988) explained that exchanges between people who are neither strangers nor close friends or intimates need expressions of solidarity to support them. Thus, these relationships require an explanation to nurture the relationship. The case in the Thai EFL speakers’ data shows support to Wolfson’s theory. The following responses from Thai EFL speakers support why there are high percentages of the explanation strategy.

“I went to bed late last night so I got up late. I missed the bus.” (student ‘95’)

“The traffic was bad so I’m late.” (student ‘103’)

“My car was broken.” (student ‘153’)

A close look at Figure 7.3 reveals that the ‘D strategy’ - or a promise of forbearance strategy - was used the least among unfamiliar people or strangers group (0.3%). This may be because of the reduced chance of ever seeing each other again; as a result the participants chose not to use a promise of forbearance for the unfamiliar people or

strangers. On the other hand, this kind of strategy was used by neutral social distance group or acquaintances at the highest proportion (6.6%). This finding may be related to the social status of the hearer since the hearers in neutral social distance were higher in status than the speakers. Also, the finding reveals that fewer Thai EFL speakers used a promise of forbearance to friends or close acquaintances (3.5%). From this it can be interpreted that some Thai EFL speakers might think it would not necessarily to promise to the close relationship hearers. As Holmes (1990: 187) states that because ‘intimacy evidently permits shortcuts and substitutions’, we do not often hear elaborate or promising expressions among those in close relationships. Instead, they might use another strategy to acknowledge their responsibility of the offense.

Drawing attention in Table 7.3 is that the recognizing H as deserving apology was not found at all in any group of close, neutral, or distant speakers and hearers. Therefore, it can be implied that this kind of apology strategy was not employed between people with different social distance roles.

As predicted, Thai EFL speakers in the close friends or close acquaintances group showed the highest proportion of the offering repair strategy (11%) among the three social distance groups. This result can be accounted for in that they would have the chance to see each other again. In other words, the closer the relationship is, the more likely the speaker is to produce an offer of repair in order to maintain their relationships. The strategy was employed in situation 7 (a junior officer spilled tea on a familiar senior colleague’s carpet) and in situation 8 (a speaker damaged a friend’s camera) as an offer of compensation, as can be seen in the examples below.

Situation 7 (a junior officer spilled tea on a familiar senior colleague's carpet)

“Sorry, I’ll clean it now.” (student ‘12’)

“I’ll pay for the cleaning.” (student ‘90’)

Situation 8 (a speaker damaged a friend's camera)

“I’ll pay for the damage. (student ‘95’)

“I’m sorry. I’ll buy a new one for you.” (student ‘110’)

With regard to the use of ‘alerter’ (e.g. ‘Teacher’ or ‘Professor’), Thai EFL speakers in the neutral or acquaintance group (7.3%) used the highest percentage of the strategy than the other groups as the emergent and relatively uncertain nature of relationship between acquaintances is reflected in the care people take to signal solidarity and avoid confrontation (Wolfson, 1988). Perhaps it is the case that Thai EFL participants considered unambiguous relationships between strangers and close acquaintances as not as great an encouragement for using an ‘alerter’ as the relationship between acquaintances. Thus, maintaining of interpersonal solidarity by using a proper ‘alerter’ such as professional title is an important aim for them. As in situation 4, when the student apologizes to the teacher, the use of the ‘alerter’ implies the speaker’s representation of politeness.

It is also worth mentioning that fewer Thai EFL speakers in the close relationship category (7.8%) used the ‘intensifiers’ such as very, really than those in neutral (6%) and distant (6.4%) relationships categories. The following examples from situation 2 (a speaker didn’t return a laptop to a close friend on time) supported the fact that Thai EFL speakers had a tendency use the ‘intensifiers’ in the close relationship.

“I’m very sorry. Can I return it now? (student ‘67’)

“I’m so sorry. I had it for so long.” (student ‘153’)

7.3.2.2 Compound Apologies: Social Distance

Table 7. 10 Combinations of Apology Strategies Interacting with a Social Distance

Factor

Social Distance Apology Strategies	Close		Neutral		Distant		Totals	
	Number	%	Number	%	Number	%	Number	%
A+	201	21.2%	91	16.7%	300	34.7%	592	25.1%
AB+	178	18.8%	147	27.0%	180	20.8%	505	21.4%
AC+	445	47.0%	134	24.6%	327	37.8%	906	38.5%
AD+	28	0.3%	53	9.7%	3	0.4%	84	3.6%
B+	38	4.0%	70	13.0%	21	2.4%	129	5.5%
C+	53	5.6%	44	8.0%	33	3.8%	130	5.5%
D+	4	0.4%	5	1.0%	-	-	9	0.4%
Totals	947	100%	544	100%	864	100%	2355	100%

A=Explicit expression of apology, B= Explanation or account, C= Acknowledgement of responsibility, D= Promise of forbearance

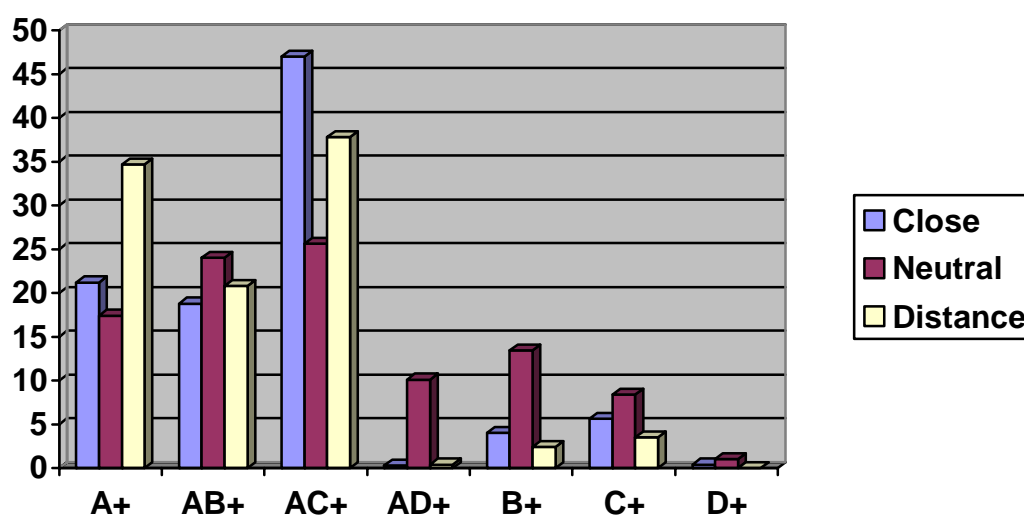


Figure 7. 4 Compound Apology strategies by Social Distance

As illustrated in Table 7.10, although a single apology strategy can be used in apology situations, most apologies consist of a combination of apology strategies. From Table 7.10, Thai EFL speakers in the unfamiliar or stranger relationship (34.7%) use the A+ strategy with those in the close friends (21.2%) and acquaintance (16.7%) groups. The following examples from situation 6 (a tourist-guide was late to pick up tourists at the hotel) supported the fact that Thai EFL speakers had a tendency to use the A+ strategy in the unfamiliar or stranger relationship.

“I’m sorry. Sorry.” (student ‘20’)

“I’m sorry. Sorry to have kept you waiting.” (student ‘32’)

“Sorry. I’m sorry.” (student ‘148’)

As shown in the above examples, Thai EFL speakers intended to deliver feelings of regret to the interlocutor but they could not choose an appropriate ‘intensifier’ such as ‘really’ or ‘so’ due to lack of English pragmatic competence. As an alternative, they used the most formulaic expressions, for example, ‘sorry’ or ‘I’m sorry’ that are usually taught in school textbooks and repeated the expression of regret.

In figure 7.4, with regard to the AC+ strategy, it is quite clear that in a close relationship Thai EFL speakers used explicit expression of apology with acknowledgement of responsibility at relatively higher proportion than any other group (47%). These participants admitted responsibility for the offense by choosing an explicit expression of apology with a number of sub-strategies: accepting the blame, expressing self-deficiency, expressing lack of intent and offering repair. The result has a direct link to the speaker’s cost and loss of face which results from performing the speech act of

apology (Blum-Kulka, House, & Kasper, 1989; Brown & Levinson, 1987). The participants in the close friends or close acquaintances group might consider that they have close relationship and need not worry about the potential of face loss so they are ready to express their regret with acknowledgement of responsibility for the offense.

It was also evident in Figure 7.4 that the AB+ strategy (27%), AD+ strategy (9.7%), B+ strategy (13%), C+ strategy (8%), and D+ strategy (1%) were most frequently used in the neutral social distance group. Whereas the other two groups - close acquaintances and unfamiliar or strangers groups - were used in similar proportion. According to Bulge theory, when speakers use speech acts, the extremes of social distance show similar patterns. The findings of this study revealed that the responses to apology speech act were used most with neutral or acquaintance group and used less with unfamiliar or stranger group and close friend or close acquaintance group. Thus, the result supports Wolfson's (1988) bulge theory of interaction. Further more, from Table 7.10, interestingly, in the distant relationship, none of the Thai EFL speakers used D+ strategy (a premise of forbearance strategy with another strategy). This may be because of the reduced chance to see each other again so they opted out of this kind of strategy.

Though the use of intensifiers of social distance groups is revealing, its discussion has required reference to other factors such as severity of offense. A very severe offense will require intensifiers even between strangers.

7.3.3 Severity of Offense

7.3.3.1 Apology Strategies interacting with Severity of Offense

Severity of offense is one of the factors influencing the use of speech acts of apology.

The severity of offense in the present study was classified into two categories: severe and not-severe.

Table 7. 11 Frequency Distribution of Apology Strategies Interacting with a Severe of Offense Factor by Thai Learners of English

Severe of Offense Apology Strategies	Severe		Not Severe		Totals	
	Number	%	Number	%	Number	%
A. An Explicit expression of apology						
A1 Offer apology/ IFID	18	0.7%	8	0.4%	26	0.6%
A2 Express regret	1066	41.3%	1001	48.9%	2067	44.6%
A3 Request forgiveness	37	1.4%	22	1.1%	59	1.3%
B. An explanation or account	317	12.3%	408	19.9%	725	15.7%
C. An acknowledgement of responsibility						
C1 Accept blame	109	4.3%	24	1.2%	133	2.9%
C2 Express self-deficiency	312	12.0%	262	12.8%	574	12.4%
C3 Recognize H as entitled to an apology	-		-		-	
C4 Express lack of intent	42	1.6%	82	4.0%	124	2.7%
C5 Offer repair/ redress	244	9.5%	46	2.2%	290	6.3%
D. A promise of forbearance	131	5.0%	5	0.2%	136	2.9%
E. Alarmer	112	4.3%	64	3.1%	176	3.8%
F. Intensifiers of the apology	194	7.5%	126	6.1%	320	6.9%
Totals	2582	100%	2048	100%	4630	100%

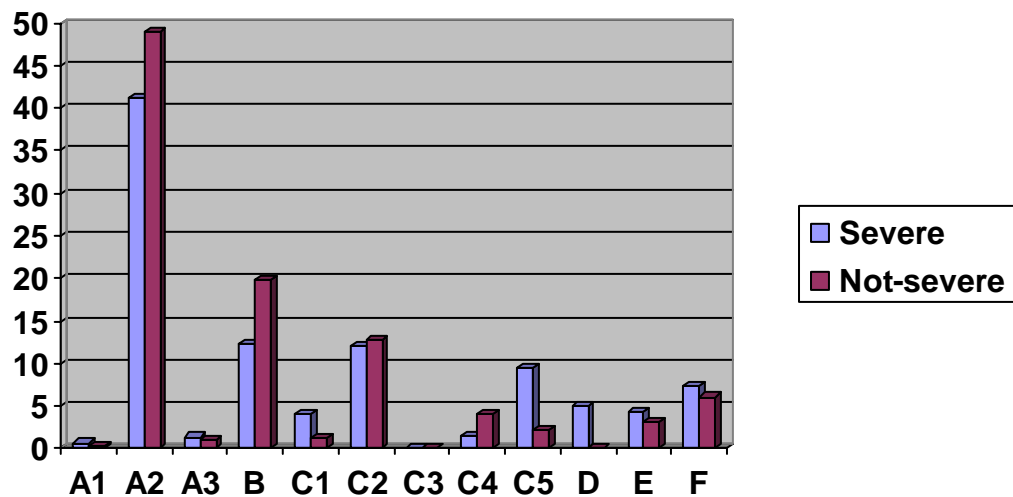


Figure 7. 5 Severity of Offense in Thai EFL Apologies

Interestingly, Thai EFL speakers made apology the most in the ‘Not- severe’ offense. From Table 7.11, speakers in the not-severe offense category employed the higher frequency of an expression of regret strategy (48.9%) than speakers in the severe offense category (41.3%). Since DCT questionnaire situations in the present study contain ‘Not- severe’ scenarios which require a high proportion of the ‘expression of regret’ strategy. For example, there were two apology scenarios in which a customer stepped on a waiter’s foot and a speaker stepped on a student’s foot in a crowded elevator. The following responses from Thai EFL speakers support why this corpus was made up of ‘Not-severe’ offense.

“I’m sorry. I didn’t see you.” (student ‘1’)

“Oh sorry!” (student ‘16’)

“I’m sorry. I step on your foot. Are you OK?” (student ‘25’)

“Sorry!” (student ‘37’)

Moreover, in the 'Not- severe' offense situation, Thai EFL speakers used a higher proportion of an explanation strategy (19.9%). One of the 'Not-severe' offense situations in the questionnaire (situation 5 a senior manager didn't come to visit a junior colleague at the hospital) shows that Thai EFL participants frequently used the 'explanation' strategy. Examples are as follows:

"I'm sorry. I had a meeting yesterday." (student '47')

"Sorry. I couldn't come because I had an urgent work. (student '97')

"I had many works." (student '122')

For the example, "I had many works" above, the researcher found some students used this utterance; this may be because of direct translation from Thai. To be close to a native-like expression, the utterance should be expressed as "I was busy." What is more, in this corpus, the finding shows the inappropriate use of apology form, for example, the speaker used "Please forgive me." for a light offense as he stepped on someone's foot. One may look at it as the apology form 'Sorry'. In Thai, it is considered exaggerated because the more common response would be "Khow Thot" ("Sorry"). In addition, some students used intensifiers where they are not needed as in "I'm so sorry. I've no intention to step on your foot." This response sounds very formal for the situation when a speaker stepped on a student's foot in a crowded elevator. The context of situation includes a 'not-severe' offense and a high level of social distance. However, in this case, the use of the extra polite form may simply be due to the learner's inadequate sociopragmatic knowledge in English.

In contrast, as illustrated in Table 7.11, the results in ‘Severe’ offense category, the speakers used accepting the blame strategy (4.3%) and offering repair strategy (9.5%) more frequently than the ‘Not-severe’ category. This fact suggests that the frequency of the apology strategies sometimes relate to the degree of severity of offense to the interlocutor. In a ‘Severe’ situation (situation 8 a speaker damaged a friend’s camera), Thai EFL learners used a relatively high proportion of accepting the blame strategy and offering repair strategy as shown in examples below.

“I’m sorry. I’ll buy you a new one.” (student ‘19’)

“I’m sorry. It’s my mistake.” (student ‘118’)

“I’m sorry. It’s my mistake. I’ll buy you a new camera.” (student ‘120’)

Also, as seen in Figure 7.5, in the ‘Severe’ situation, Thai EFL speakers favored a ‘promise of forbearance strategy’ (5%), ‘alerter’ (4.3%) and ‘intensifiers’ (7.5%). In particular, when they used the ‘alerter’, Thai EFL speakers frequently used the address form, ‘teacher’ rather than ‘professor’. One clear reason is that in Thailand, most university students address university lecturer ‘teacher’ or ‘Ajarn’ in Thai. This is a clear evidence of L1 transfer to English. The following examples are utterances from situation 4 (a student copied an essay for an assignment. A teacher found out) and show the use of a ‘promise of forbearance strategy’, ‘alerter’ and ‘intensifiers’.

“I’m so sorry, teacher. I won’t do it again.” (student ‘30’)

“I will not do it again. I’m very sorry, teacher. (student ‘89’)

“I’m so sorry, teacher. I’ll try to do it myself next time. (student ‘118’)

7.3.3.2 Compound Apologies: Severity of Offense

Table 7. 12 Combinations of Apology Strategies Interacting with a Severe of Offense Factor

Severe of Offense Apology Strategies	Severe		Not-severe		Totals	
	Number	%	Number	%	Number	%
A+	252	20.0%	340	31.1%	592	25.1%
AB+	198	15.7%	307	28.0%	505	21.4%
AC+	540	42.9%	366	33.4%	906	38.5%
AD+	80	6.3%	4	0.4%	84	3.6%
B+	88	7.0%	41	3.7%	129	5.5%
C+	93	7.4%	37	3.4%	130	5.5%
D+	9	0.7%	-	-	9	0.4%
Totals	1260	100%	1095	100%	2355	100%

A=Explicit expression of apology, B= Explanation or account, C= Acknowledgement of responsibility, D= Promise of forbearance

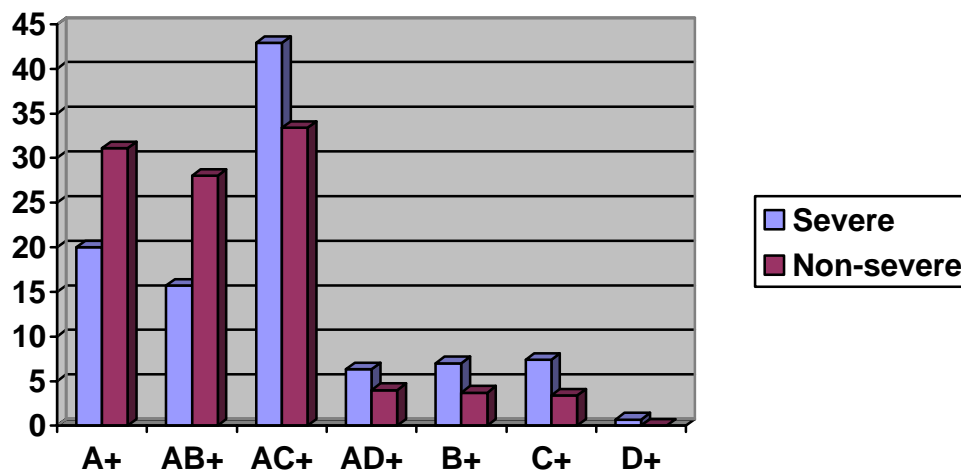


Figure 7. 6 Compound Apology Strategies by Severity of Offense

From Table 7.12, it is clear that the great majority of ‘not-severe’ offense elicited a simple explicit apology A+ (A, AA, AAC) (31.1%). As explained before, because situations in the DCT questionnaire of the present study comprise ‘not- severe’ scenarios which require a high proportion of the ‘expression of regret’ strategy as in situation 10 (a customer stepped on a waiter’s foot), situation 11 (a speaker was late to see a friend) and situation 14 (a speaker stepped on one student’s foot in a crowded

elevator). This can be explained in that with not serious offense, the speakers need not worry about 'losing face' so they are prompt to give apologies.

Also, the finding reveals that Thai EFL speakers are likely to use the AB+ strategy in the 'not-severe' offense situation (28%) as evidenced by the results of situation 5 (a senior manager didn't come to visit a junior colleague at the hospital) and situation 15 (a manager was late for appointment with a junior colleague). As we can see, these situations are about time offense and may be that Thai EFL learners view time offenses as a non-severe offense. This is accounted for by L1 transfer effect as Intachakra's (2001) research finding revealed that Thai men viewed offense relating to time less severe than offenses relating to inconvenience and space. Also Thai women were aware that a time offense was less severe than inconvenience offense, space offense and social gaffe offense. Thus, they might consider that expressing explicit apology with an explanation is sufficient for non-severe offense situation.

With severe offenses, on the other hand, an explicit expression of apology was more likely to be accompanied by an acknowledgement of responsibility strategy, AC+ (42.9%) and a promise of forbearance strategy, AD+ (6.3%) than non-severe offenses of the data. Severe offenses were also much more likely than 'not-severe' offenses to involve B+ strategy (7%), C+ strategy (7.4%) and D+ strategy (0.7%). These results seem to correspond to Holmes (1990: 184) who explained that the more serious the offense, the more likely the remedial exchange will involve an explicit apology and the more elaborate the apology is likely to be by the inclusion of an explanation, an acknowledgement of responsibility or an offer of restitution. Furthermore, there was a tendency for the more serious offenses to elicit a more formal apology strategy

involving an explicit expression of apology and in two instances a double apology was used (Holmes, 1990). The following examples from situation 1 (an officer forgot to pass on an urgent letter to the boss) support Holmes's ideas.

“I’m really sorry. I forgot to give the letter to you yesterday, Sir. Sorry.”

(student ‘3’)

“I’m sorry. I forgot. Can I bring you now? So sorry. Next time I’ll be more careful.” (student ‘37’)

“I’m really sorry. I completely forgot. I was very busy. I promise to be more careful.” (student ‘46’)

Like other social variables, as the results shows, the use of apology strategies differs according to the severity of offense.

7.4 Non-apology Strategy

The data from this study also revealed non-apology strategies used by Thai EFL learners. The following non-apology strategies were used by Thai EFL learners in order to try and exonerate themselves from blame:

Thanking was one non-apology strategy used. Some Thai EFL respondents thanked the hearer for lending them the item as in situation 2 (a speaker didn’t return a laptop to a friend on time). Some examples are as follows;

“I’m bringing it back to you now and I’m really sorry for the extended use of your laptop. Thank you very much.” (student ‘3’)

“Sorry. I forgot. I was away and have just been back. Thank you very much.”
(student ‘136’)

Expressing concerns to the hearer was another non-apology strategy employed. In situation 5, 10, 13, and 15, some Thai EFL learners used explicit expression of apology followed by a statement of concern as shown in examples below.

“I’m sorry to step on your foot. Are you alright?” (student ‘24’)

“I’m sorry. Are you OK?” (student ‘38’)

From these findings, it can be said that Thai EFL speakers used non-apology strategies along with explicit expression of apology in order to be more apologetic. The findings here are similar to Makthavornvattana’s (1998) where she found Thai people preferred efforts to please the hearer strategy by expressing concerns. From this it can be assumed that there is a transfer of the L1 cultural norm into English hence reflecting the same strategies in producing apologies in English.

7.5 Summary

Thai EFL learners’ use of apologies has been investigated in different social contexts. Specifically, social status, social distance and severity of offense have been examined. For the social status factor, the results from the present study showed higher social status people hesitated to express explicit apology and preferred not to use an ‘upgrader’

such as ‘very’ or ‘so’ when apologizing. This supports Brown and Levinson’s (1987) conception that higher status people consider giving apologies as a face threatening act to their own negative face needs more seriously than those of equal or lower status to the hearer.

In terms of the effect of the social distance factor, contrary to Wolfson’s study, in the present study it was not people in neutral social distance or acquaintances but people in distant group or strangers who admitted offenses most regularly. This finding can be explained by using Brown and Levinson’s hypothesis that an increase in social distance (e.g. among strangers) requires the presence of respect by means of apologies and the decrease in social distance tends not to require the production of these speech acts.

Turning to the severity of offense effect, the data showed that Thai EFL speakers tended to apologize in ‘Not- severe’ offenses in a higher proportion than ‘Severe’ offenses. From this it can be said that with not serious offense, the speakers need not worry about ‘losing face’ so they are prompt to give apologies. However, in a ‘Severe’ situation, Thai EFL learners used a relatively high proportion of accepting the blame strategy and offering repair strategy.

Regarding the use of non-apology strategies, Thai EFL learners used ‘thanking strategy’ and ‘expressing concern strategy’ in an attempt to redress the offense and exonerate themselves from blame. It is noteworthy that in situation 13 (a speaker bumped into a professor on the corner of a building) where the speaker is in lower status, this finding is not in the line with Brown and Levinson (1978) whom claim that in a hierarchical culture, it is impolite for a person of lower social status to use positive politeness

strategies such as expressing concern toward someone who is of higher status. Thai EFL learners' use of this strategy may be ascribed to L1 transfer since research on Thai apology (Makthavornvattana, 1998) found Thais used efforts to please the hearer strategy by expressing concerns to the hearer even though they are of a lower status.

Furthermore, it was found from the interlanguage data that the Thai EFL speakers tended to transfer their L1 pragmatic norms to L2. For instance, when Thai EFL speakers produced apologies in English, they used 'title' or 'honorific' forms- 'teacher' or 'professor' in order to show respect to their teacher. In Thailand, teachers are considered respectable people. It is rare that students call their teachers by name. They even call foreign teachers who teach in Thailand the same as they call Thai teachers, for example, they call the American teacher 'Ajarn Chris' (teacher Chris) to show their respect to him as a teacher. Therefore, as a result of L1 pragmatic transfer, when Thai EFL speakers apologized in English, they addressed their teachers as 'teacher' or 'professor' before names.

In conclusion, as shown in the current study, when apologizing in English, Thai EFL speakers have been affected by social constraints regarding social status, social distance and severity of offense. The next chapter will present qualitative data analysis and discussions.

Chapter 8

Interlanguage Qualitative Data Analysis and Discussions

8.1 Introduction

This chapter presents the interview data analysis findings. It reports in detail how Thai EFL learners reflected on aspects of significance of apology, apology strategies, and apology teaching in language learning. The data were studied from the transcripts of interview sessions undertaken with 9 participants during the second semester of the academic year 2008. In the transcripts, particulars of the Thai EFL learners' views were highlighted, categorized, and organized according to the three focuses; significance of apology, apology strategies, and apology teaching in language learning, which then enabled the interpretation of information.

The findings of this analysis are related to research aim number four: to investigate apology strategies of Thai EFL learners. The findings of the questionnaire data analysis provide the information of apology strategies used by Thai EFL learners under Holmes' apology strategies category, whereas the findings of the interview analysis attempt to find out more information about the strategies that Thai EFL learners use to apologize in different sociolinguistics variation situations and also provide information of learners' opinions about the significance of apology and apology teaching in language learning. These findings may confirm Thai learners of English's use of apology strategies as identified in the questionnaire analysis. This interview analysis and discussions are divided into four parts: 1) Background information of interview

participants, 2) Significance of apology, 3) Apology strategies, and 4) Apology teaching in language learning.

In addition, to exemplify the Thai EFL learners' apology strategies and their views towards the significance of apology and apology teaching in language learning, excerpts from the interview session transcripts related to the focused aspects are quoted. The transcription notation is as follows:

“...” : directly reported speech of participants (interviewees) translated into English,

[] : silence, pause, or other non-verbal expressions,

rrr : non-verbal expressions used while participants (interviewees) think of what to say,

.... : abandon irrelevant/ unnecessary information in the focused categories.

8.2 Qualitative Data Analysis

8.2.1 Background Information of Interview Participants

Table 8. 1 Background Information of Interview Participants

Thai EFL Learners	Gender	Student Status	Study Major	Level of English
A1	Female	1 st year	Accounting	Fair
A2	Female	1 st year	Accounting	Weak
A3	Female	4 th year	English	Fair
A4	Female	4 th year	English	Fair
A5	Female	3 rd year	English	Fair
A6	Female	3 rd year	English	Fair
A7	Male	1 st year	Tourism	Good
A8	Female	1 st year	Tourism	Good
A9	Male	3 rd year	Computer Engineering	Weak

A: the Thai EFL learners in this study

Nine Thai EFL learners participated in an interview in this study. They were coded as A1 to A9. The participants consist of 7 female and 2 male students, four students were in the first year, three were in the third year and the other two were in the fourth year. There were four English major students, two Accounting major students, and two Tourism major students. Only one student studied in Computer Engineering. In regard to the level of English proficiency, five of the Thai EFL students evaluated their English language level at fair level, two were at good level and another two were at weak level.

8.2.2 Significance of Apology

The Thai EFL students' views about the significance of apology were studied in relation to Thai apology and English apology as social speech acts and the importance of apology.

8.2.2.1 Thai apology and English apology are social speech act

The interview revealed that all of Thai EFL students agreed that Thai apology and English apology are social speech acts that serve a function in communication. A speech act might contain just one word, as in "Sorry!" to perform an apology or several words or sentences: "I'm sorry I forgot to bring you a notebook back. I will bring you tomorrow." The interview finding supports Holmes' s (1990) notion of apology that apologies are 'social acts conveying affective meaning'. The Thai EFL students said that apology is a social speech act which is aimed at maintaining good relations between people. Also, apology is a social etiquette and people apologize with the similar purpose

that is to express regret for the offense, acknowledge responsibility for the offense or offer redress. (see A1, A2 and A5 for example).

“Yes, [] I think both Thai apologies and English apologies are social speech acts. rrr... They are used for communication. ... They unite people and reduce violence.”

(A1, excerpt 1.1)

“... Thai apologies and English apologies are social speech acts. Thai people make an apology in Thai in the same way as their English speaking counterparts do in their language. [] We apologize to show an admission of guilt to the offended person.”

(A2, excerpt 1.1)

“Yes, both Thai and English apologies are social speech acts. [] They are forms of social etiquette which unite people...A speech act might be one word or more than one word rrr... or sentences... For example, if I forgot to return a friend’s notebook, I would say “Sorry” or “I’m sorry, I forgot to bring your notebook back. I was very busy. I will bring it to you tomorrow.” So, it’s used to express regret and give an explanation...”

(A5, excerpt 1.1)

8.2.2.2 *Importance of apology*

Nine Thai EFL students had the same opinion regarding importance of apology. They agreed that apology is important. It helps maintaining harmony between a speaker and a hearer and minimizes the seriousness of the violation (see A1, A5 and A6 for example).

“Yes, I think apology is important. rrr It unifies people after some conflict has occurred. With apologizing, people can live together happily.”

(A1, excerpt 1.2)

“Yes, apology is important because it helps redress offenses.”

(A5, excerpt 1.2)

“Apology is important [] because it maintains good relationships. It is necessary to apologize for an offense.”

(A6, excerpt 1.2)

As many scholars (Brown & Levinson, 1987; Olshtain, 1989; Stenström, 1994) agree that apologies are of importance in that they imply the speaker’s guilt and thus are face-threatening. Also as Lakoff (2001: 201) points out, “apology, more than most speech acts, places psychological burden both on its maker and, less seriously, on its recipient.” Thus, it can be said that apology is an important speech act in human communication. The interview results from this study support the idea of the importance of apology as the findings reveal Thai EFL students agree that apology is important. They also value

an apology in maintaining harmony and redressing offenses. This may be because Thai culture is characterized by low individualism (Sorod, 1991), therefore, Thais believe that social harmony is very important and, in general, people will try to avoid any personal conflict in their contacts with others. In other words, Thais make serious efforts to ‘ruksāan^aa’ (รักษาหน้า), literally ‘preserve face’, which is important in establishing good relationships and maintaining social harmony. This is a base value underlying Thai social interaction, so Thai people make great effort not to offend anyone.

Moreover, some students in the interview said that offering an apology is the way to show the good manners of an apologizer (see A3 and A9 for example).

“Yes. Apology is important. [] When we do something wrong, we need to apologize to express our regret and take responsibility for the offense. In Thailand, [] we have been taught that if we do something wrong; ... rrr ...we should be responsible for it. ... When we do something wrong, we apologize. It is good manners.”

(A3, excerpt 1.2)

“Yes. Apology is important. It shows that the apologizer has good manners.”

(A9, excerpt 1.2)

Thai EFL students’ view that offering an apology is a way to show good manners could be related to cultural awareness. Traditionally, Thais are expected to communicate good

manners and sensitivity to those whom they interact with. Fieg (1989) found that Thai people have a capacity to grasp intuitively the emotional intricacies involved in any particular situation. The extreme contextual sensitivity of Thais allows them to show proper respect, follow protocol demand and generally attempt to interact with others in a harmonious fashion. Those who do not conform to the cultural rules are usually looked down on as uncultured.

8.2.3 Apology Strategies

In terms of apology strategies, four topics were used to interview Thai EFL students with the aim of finding out about apologizing strategies. These included: Translation Thai Apology into English Apology, Using different apology patterns to match a hearer's social status, Using different apology patterns to match a hearer's social distance, and Using different apology patterns according to situation which is severe or not-severe. These topics are explained in sections 8.2.3.1 to 8.2.3.4 following.

8.2.3.1 Translation Thai Apology into English Apology

Six of the nine Thai EFL students said they do not translate apology from Thai into English when they apologize in English since they use simple explicit expressions of apology such as 'Sorry' which is frequently used in English class (see A3, A5 and A6 for example).

“No. I don’t translate apology from Thai to English when I apologize in English [] I think... the words we use to apologize are quite simple and frequently used...”

(A3, excerpt 2.1)

“No. I don’t translate apology from Thai into English. Err...because the words used in apology are simple and frequently used rrr such as the word ‘sorry’.”

(A5, excerpt 2.1)

‘No. [] I don’t translate apology from Thai into English when I make an apology in English...I would say ‘sorry’ or ‘excuse me’...”

(A6, excerpt 2.1)

The result that Thai EFL learners do not translate apology from Thai into English because they use uncomplicated explicit expression such as ‘sorry’, can perhaps be explained by the fact that Thai EFL learners have heard the routine form “I’m sorry” or ‘Sorry’ very frequently from EFL textbooks or media. As Trosborg (1987) calls it, they have ‘overlearned’ the routine form. Therefore, they apologize by using ‘I’m sorry’ or ‘Sorry’ as a routine form without translation from Thai into English. Also, they might think using ‘I’m sorry’ or ‘sorry’ is appropriate and sufficient. However, from this result, it is very important to note that EFL textbooks should include more various expressions to be used in real spoken English.

Two students said that they translate apology from Thai to English when they apologize in English. (see A1 and A2).

“Yes. [] Sometimes I do translate from Thai into English when I offer an apology in English. rrr I think it’s important when we apologize in another language; rrr we need to translate from our mother tongue first to make sure we use it appropriately.”

(A1, excerpt 2.1)

“Yes, I usually translate from Thai into English when I apologize in English. [] However, for some simple apology expressions, I can say it directly...”

(A2, excerpt 2.1)

Translation is the transferring of the source language (Thai language) into the target language (English language) where the messages of the target language have to be the same as those of the source language (Bell, 1991). Because forms of any two languages may differ, it is almost impossible that any form of each language will communicate exactly the same messages (Bell, 1991: 6). As a result, it seems to be a problem for Thai students to use the English language forms to refer to the same things as the Thai language forms do.

As Dunnet et. al. (1986: 148) says “language cannot be translated word-for-word, because forms of any two languages may differ”, it is almost impossible that any form of each language will communicate exactly the same messages (Bell, 1991: 6). As a

result, it seems to be a problem for Thai students to use the English language forms to refer to the same things as the Thai language forms do. Since there is only one form for ‘excuse me’ and I’m sorry’ in Thai that is ‘Khaw thot’, Thais always mistakenly translate when they speak English. This misleading translation can cause miscommunication between Thais and English native speakers. For example, a case when a Thai accidentally runs into a person in a store and knocks that person down, he/she says ‘excuse me’ with a direct translation from Thai ‘khaw thot’ into English. In this case, it would most certainly not be ‘excuse me,’ it would be much closer to ‘I’m sorry’. This error shows an imperfect match between the forms and analogous form in the Thai native language. Thus, when teaching apology in English for Thai students, teachers need to be aware of translation apology from Thai into English

8.2.3.2 Using different apology patterns to match a hearer’s social status

The Thai EFL students’ view about using different apology patterns to match a hearer’s social status was indicated as being considered in relation to higher, equal or lower of status. All nine EFL students agreed that social status plays a great significance in their everyday conversation and that in most cases they would choose apology strategies to match the status of the hearer (higher, equal or lower) (see A1, A5 and A8 as examples).

“Yes, I use different apology patterns to match hearers’ social status.

Those who are regarded as having higher status in a society will receive a very formal form of apology. [] ... If I were apologizing to a friend of mine, I would use simple words in apology. rrr Yes, I think those who possess lower status are apologized to with a lesser degree of formality.”

(A1, excerpt 2.2)

“Yes...those who are regarded as having high status in a society will receive a very formal form of apology, [] meanwhile, those of equal or lower status are apologized to with less formality.”

(A5, excerpt 2.2)

“Yes... [] because social status is always considered in Thai culture. I do apologize differently to people with different social status... for those of higher status like teachers, I will use more formal expressions ... but for those of equal or lower status, I will use normal apologizing expressions.”

(A8, excerpt 2.2)

The finding from the interview data supports the finding from the questionnaire data that when apologizing, participants are sensitive to the hearer’s social status. They tend to vary the apology patterns to mach the hearer’s social status. In other words, participants are likely to apologize to a hearer of higher status with polite and formal forms as in the following examples which were found in a questionnaire data.

Situation: a student copied an essay for an assignment. A teacher found out

“Teacher, please forgive me. I won’t do it again.” (student ‘27’)

Situation: an officer forgot to pass on an urgent letter to the boss

“I’m really sorry. I forgot to give the letter to you yesterday, Sir. Sorry.

(student ‘3’)

Situation: a student bumped into a Professor on a corner of a building

“I’m so sorry, Professor. I didn’t see you there. Let me help you.”

(student ‘108’)

From the above examples, the participants use ‘title’ and ‘honorific’ forms by calling the hearer ‘teacher’, ‘Professor’ and ‘Sir’ in a formal way. They also use an explicit expression of apology with intensifiers. They even sometimes use double explicit expressions of apology with other indirect strategies. These show that they are aware of social status of the hearer in order to show the respect to people of higher status. This phenomenon can be explained by culture norms transference. Thai EFL students bring Thai culture norms to English apologizing. On the contrary, when the participants apologize to people of equal or lower status, they prefer using simple forms of apology or even prefer not using explicit apology form. The following examples were taken from a questionnaire data.

Situation: a friend forgot to return a laptop to a close friend (equal in status)

“Sorry, friend. I completely forgot. Here you go.” (student ‘62’)

Situation: a friend was late to see another friend (equal in status)

“My car was broken.” (student ‘153’)

Situation: a teacher (higher in status) was late for grading assignments to students

“Sorry, guys. I haven’t finished yet.” (student ‘112’)

“I haven’t graded them yet. Let me return them by tomorrow.” (student ‘65’)

In the above examples, Thai EFL students use simple forms of apology ‘Sorry’ and the solidarity marker ‘friend’ when they know the hearer personally. They sometimes hesitate to use the explicit expressions of apology but prefer using another indirect strategy such as explanation. From this it can be assumed that in cases where there were status differentials, more apologies were given to higher status people than people of equal or lower status. In addition, it appears that when asked to imagine themselves in a higher status than the hearer, Thai EFL student prefer using general nouns like ‘guys’. Also, they tend to avoid using explicit expressions of apology when they are aware that they are of a higher status than the hearer. This may be because people of higher status consider that giving apologies will make them lose their face as Thailand is a hierarchical society in which people of higher status are more concerned about ‘face loss’.

Thus, both questionnaire data and interview data reveal the same result, that is, Thai EFL speakers distribute apology patterns differently in order to match with the hearer’s social status. Consequently, the difference of apology strategies and patterns are

determined by the impact of the social status variable. Furthermore, there is the transfer of Thai culture's norm to the Thai EFL learners' apology.

8.2.3.3 Using different apology patterns to match a hearer's social distance

The Thai EFL students' view about using different apology patterns to match a hearer's social distance was indicated as being considered in relation to close, neutral or far social distance. Eight of the nine EFL students agreed that different relationship types have an effect on the apologies they produce (see A3, A5 and A6 as examples).

“Yes. I use different patterns of apology with different relationships. []
... For strangers, I would apologize to them formally ... because I do not
know them well... [] When it comes to apologizing to those who I
know well or that I am familiar with, the level of formality can be
decreased. rrr I think sometimes I do not have to apologize to friends
because of the closeness of the relationship.”

(A3, excerpt 2.3)

“Yes. I think [] I would use different patterns of apology to people of
different social distance. rrr I prefer using simple patterns with friends...
and sometimes don't need to apologize to friends... err... but I would
apologize to people whom I don't know or I'm not familiar with...”

(A5, excerpt 2.3)

“...I do apologize to everyone but I would use different apology patterns with people of different relationships... For friends, [] I would use simple patterns of apology. For strangers, on the other hand, I would use quite polite and formal apology patterns with them.”

(A6, excerpt 2.3)

The interview data supports the questionnaire data that English apologies of Thai EFL learners are exchanged frequently between strangers. As from an interview, most students have said that they prefer apologizing to strangers more frequently than friends. This can be explained that apologies connote formality and should be avoided among friends (Holmes, 1995) and people with a high level of intimacy can call for other alternatives such as an explanation, instead of having to explicitly verbally apologize (Holmes, 1990:187). The following examples taken from the questionnaire data are in line with the interview data.

Situation: a customer stepped on a waiter's foot (apologies between strangers)

“I'm sorry. I couldn't see you. (student '24')

“I'm sorry. Are you OK?” (student '33')

Situation: a friend was late to see another friend (apologies between friends)

“I went to bed late so I got up late. I missed the bus.” (student '95')

“The traffic was bad so I'm late. (student '103')

Therefore, the results from the questionnaire data and interview data lend support to the view of Brown and Levinson (1987) that an increase in social distance (among

strangers) requires the presence of respect through apologies and the decrease in social distance has a tendency not to entail the production of apologies. However, it is worth noting that though different social distance affects the way of choosing patterns of apology, it is clear that other factors are often what ultimately determine the way someone apologizes. A very severe offense may need a formal apology even between close friends.

8.2.3.4 Using different apology patterns according to situation which is severe or not-severe

The Thai EFL students' view about using different apology patterns according to situation which is severe or not-severe reveals that the use of apology patterns differs according to the severity of offense. The more severe the offense, the more possible an explicit expression of apology will be accompanied by other indirect strategies such as an acknowledgement of responsibility or a promise of forbearance (see A5, A8 and A9 as examples).

“... I use different apology patterns for severe and not severe situations.
rrr I would apologize and take more responsibility for a severe offense.
rrr For example, I would apologize and offer to repair any damage I had caused...”

(A5, excerpt 2.4)

“Yes, I definitely use different patterns of apology for severe and non-severe offenses. I always just say ‘Sorry’ for a non-severe offense rrr but use intensifiers such as [] ‘very’ or ‘so’ with explicit expression of apology rrr to show more concern for a severe offense.”

(A8, excerpt 2.4)

“...I definitely use different apology patterns for a severe and non-severe offense. rrr I always give more explanation for severe offenses. rrr I prefer not giving explanations to close friends if the offenses are less severe. [] I think it is not necessary rrr to use more strategies for less severe offenses.”

(A9, excerpt 2.4)

It is clear that the interview data is in line with the questionnaire data in which the Thai EFL learners use a simple strategy and less combination of apology strategies (strategy A+ and AB+) for non-severe offenses. On the contrary, they prefer using a more complex and a great range of apology patterns (strategy AC+, AD+, B+, C+, and D+) for severe offenses. This is illustrated in the following examples which are taken from the questionnaire data.

Severe offenses:

Situation: a speaker damaged a friend’s camera

“I’m sorry. I was careless. I will pay for the damaged.” (student ‘4’)

“I’m sorry. It’s my mistake. I’ll buy you a new camera.” (student ‘120’)

Situation: an officer forgot to pass on an urgent letter to the boss

“I’m sorry. I forgot. Can I bring you now? So sorry. Next time I’ll be more careful.” (student ‘37’)

“I’m really sorry. I completely forgot. I was very busy. I promise to be more careful.” (student ‘46’)

Non-severe offense:

Situation: a speaker stepped on one student’s foot in a crowded elevator

“I’m sorry. I didn’t see you.” (student ‘1’)

“Sorry!” (student ‘37’)

Situation: a speaker was late to see a friend

“I’m sorry. I’m late.” (student ‘21’)

“The traffic was bad so I’m late.” (student ‘103’)

Therefore, evidence from the interview data and the questionnaire data leads to the conclusion that the severity of offense is one of the important factors in guiding the speaker’s choice of an appropriate apology strategy. However, this factor cannot be considered in separation from other related aspects of situation and from relationship between interlocutors as Holmes (1990) noted that ‘a high value for one component may offset a lower value for another.’ In a culture- specific like Thailand, for example, keeping the Buddhist monk waiting for a short time may be a more serious offense than with a friend.

8.2.4 Apology Teaching in Language Learning

8.2.4.1 *Using explicit apology instruction can enhance the use of language and culture strategies*

From the interview data, all nine Thai EFL students expressed that they believe using explicit apology teaching in a language classroom will facilitate the use of language and culture strategies. This is to say that explicit apology teaching will enable learners to understand clearly in selecting apology strategies appropriately in different contexts (see A7, A8 and A9 as examples).

“yes. rrr I think teaching apology explicitly will help me to have a better understanding of how people apologize in different languages [] and cultures. Apologies may differ across countries and cultures. [] In Thailand, for example, rrr apologizing for a very serious offense to a respectful person, one might need to present flowers, rrr joss-stick and candles and then ‘wai’ by placing the palms together and bowing slightly... I believe under explicit apology teaching, I would have a better understanding of apology in English.”

(A7, excerpt 3.1)

“... I think explicit apology teaching would help in the developing of language rrr and culture strategies. [] Teaching how to apologize appropriately will help me understand more about English native

speakers' culture rrr ... and help me to find the appropriate patterns for different contexts.”

(A8, excerpt 3.1)

“Yes. [] I believe that explicit apology teaching will help me rrr understand more about the culture of native English speakers. rrr Understanding culture will help me choose appropriate patterns for different situations.

(A9, excerpt 3.1)

The finding of the interview data from this study confirms the importance of teaching pragmatic competence, specifically teaching apology strategies in the language classroom. Also, the participants in this study believe that their abilities in using language and culture strategies will improve through explicit apology teaching. Hence, pragmatics teaching for EFL students should be planned as a learning objective. Here, Kasper's idea is supported. She notes that an increasing number of studies reveal that most aspects of pragmatics are quite amenable to teaching in the foreign language classroom, but not all approaches to teaching pragmatics are equally effective (Kasper, 2000). Therefore, exploring and developing appropriate approaches to explicit and/or implicit teaching of pragmatics need to be studied in order to help language learners acquire and develop their pragmatics knowledge sufficiently.

8.2.4.2 Comparing the similarities and differences of Thai and English apology can raise ability in communication in English

From the interview data, all the nine Thai EFL students agreed that comparing the similarities and differences of Thai and English apology can raise ability in communication in English (see A4, A8, and A9 as examples).

“... it will be useful to us [] because we, students... err... will have more insight in apology patterns [] use in both Thai and English languages... so that we can apologize appropriately.”

(A4, excerpt 3.2)

“... comparing similarities and differences of Thai and English apologies rrr can help develop our language skills because [] we will have a better understanding of language use in apologizing. Then we can use it appropriately according to the context.”

(A8, excerpt 3.2)

“... comparing similarities and differences of Thai and English apologies will improve our communication skills rrr because [] we will have a clearer understanding of how to apologize appropriately... Also, giving some examples of similarities and differences of Thai and English apologies will help us understand them easier.”

(A9, excerpt 3.2)

This finding here would seem to provide good evidence for teaching pragmatics in competence. As Márquez Reiter (2000: 182) suggests that students' attention will have to be drawn to the role of social distance, social power, severity of offense in apologizing not only in the target language but in their own. They also have to be given as many opportunities as possible to practice their communicative competence in the language classroom. This suggestion is parallel to Kasper (1997a) who noted that the challenge for foreign or second language teaching is whether students will have learning opportunities in a way that they can benefit in the development of pragmatic competence in the target language.

Thus, the view of improving language learners' communicative competence by comparing similarities and differences of Thai and English apologies presented above provides an alternative way for EFL teaching, especially teaching English in non-English speaking countries such as Thailand. Language learners need to be provided opportunities to examine and develop apologizing of the target language and compare and contrast them to their own L1 strategies.

8.3 Summary

This chapter presents the results of interview data analysis. The results relate to research aim number 4 of this study. The interview data reflects the Thai EFL students' views in details on significance of apology, apology strategies, and apology teaching in language learning. The findings could enrich as well as confirm the findings obtained from the questionnaire analysis, as presented in Chapter 7.

In this study, the Thai EFL students view Thai apology and English apology as social speech acts which serve a function in communication. Apology is important for Thai EFL students. They value an apology in maintaining harmony and redressing offenses.

Most of the Thai EFL students interviewed said they do not translate apology from Thai into English when they apologize in English since they use simple explicit expression of apology such as ‘Sorry’ which is frequently used in English class. For the three sociolinguistic variables; social status, social distance and severity of offense, the findings from the interview data supports the findings from the questionnaire data. When apologizing, participants are sensitive to the hearer’s social status. They vary apology strategies to match with the status of the hearer which is higher, equal or lower. They also agreed that different relationship types have an effect on the apologies they produce. In addition, participants use different apology patterns in relation to severity of offense; the more severe the offense, the more possible explicit expression of apology will be accompanied by other indirect strategies such as acknowledgement of responsibility or promises of forbearance. From these results, it can be said that the choice of strategies of Thai EFL learners is determined by social variation such as social status and social distance and also type of offense.

For apology teaching in language learning, Thai EFL students agreed that explicit apology teaching will enable learners to understand clearly in selecting apology strategies appropriately for different contexts. They also agreed that comparing the similarities and differences of Thai apology and English apology can improve their communication skill in English. They believe that they will have a better understanding

of how to apologize appropriately through a contrastive study of apologies in Thai and English.

Chapter 9

Conclusions

9.1 Introduction

As noted in the chapter 1, the present study has four main aims: firstly, to examine apology as a speech act in Thai; secondly, to examine apology as a speech act in English; thirdly, to compare the similarities and differences of the speech act of apology in Thai and English; lastly, to investigate the pragmatic strategies of Thai English as a Foreign Language (EFL) students in relation to the use of apology as a speech act. These aims are studied and reflected in data presented in Chapter 4, Chapter 5, Chapter 6, Chapter 7 and Chapter 8. This chapter presents a summary of the findings and the pedagogical implications, follows by a discussion on the limitations of this study and suggestions for future research.

The summary of findings is given in order to offer the main points under investigation. The apology as a speech act in Thai, apology as a speech act in English, contrastive apologies in Thai and English, and apology strategies of Thai EFL students are presented. The pedagogical implications are offered in the scope of implications for language teaching, especially English language teaching in the Thai context. Finally the limitations of this study and suggestions for future research are discussed and recommendations for further research in the area of speech acts and pragmatics are provided.

9.2 Summary of the Findings

In this section, apology as a speech act in Thai, apology as a speech act in English, contrastive apologies in Thai and English, and apology strategies of Thai EFL students have been studied in order to meet the research aims. They are summarized as follows.

9.2.1 Apology as a Speech Act in Thai

Thus far, there are two studies; Intachakra (2001) and Makthavornvattana (1998) investigated Thai apologizing strategies within the framework of linguistic politeness. These studies were reviewed and analyzed in order to follow the first research aim; to examine apology as a speech act in Thai. Additionally, they provide a more board understanding of Thai cultural norms in apologizing.

Firstly, an explicit display of apology strategy, specifically, ‘khawthot’ (ขอโทษ) literally meaning ‘asking for wrongdoing’, is regarded as the most common and socially neutral means of ‘saying sorry’ in Thai. This implies that in Thai society, when an offense has occurred, it is common that the expression ‘khaw thot’ (ขอโทษ) would be used. Also, the shortened word ‘thot’ (โทษ) is used when the situation at hand is informal. This shortened form can be explained by the fact that a Thai speaker may feel that the act of admitting the guilt may be unduly intimidating to one’s self-esteem or, too much of an FTA to the speaker’s negative face that he/she opts for the briefest verbalization possible (Intachakra, 2001). Whereas, ‘Khaw prathan thot’ (ขอประทานโทษ) (literally

meaning ‘asking to be given wrongdoing’) and ‘Khaw apai’ (ขออภัย) (literally meaning ‘asking for forgiveness’) are to be used in formal situations and when converting with those having more power in status.

Secondly, apart from using explicit expressions of apology, Thai speakers prefer using either an explanation strategy or an acknowledgement of responsibility strategy to redress the FTAs. Also, Thai people might combine another strategy such as expressing lack of intent, offering repair and accepting the blame with an explicit expression of apology.

Lastly, for another sub-strategy, Thai people rarely use an explicit expression of apology in conjunction with blaming others/things by suggesting those other things or other people caused the damage. They never opted for recognizing the hearer as being entitled to an apology as recognizing H as deserving apology strategy. Moreover, Thai people sometimes use a promise of forbearance strategy. The promise words indicating future; such as, “วันหน้า” (in the future) “คราวหน้า” (next occasion) or “ครั้งต่อไป” (Next time) are employed when a speaker promise that the same mistake will not happen again. Different from English apology, Thai people prefer using expression to show their concerns to the hearer as the person who is affected by their offense. The showing of concern would be expressed by referring to the damage which is caused by the offender.

For the study of apology as a speech act in Thai, there is an important point to be noted here. Research (Intachakra, 2001) proves that Thailand is a positive politeness culture as it does not have a wide selection of explicit expressions of apologies and thus has fewer

functions. This implies that Thai people do not generally require remedial interchange after the offense has occurred; maybe because of the effect of the contextual factor such as social relationships since in Thai society, it seems as if everyone is either superior or inferior to another (Cooper & Cooper, 1996). People with more power and more seniority would rarely apologize to those below them. For example, after dinner, when all dishes are moved from a table to be washed and broken, a young offender is prone to be blamed for being careless, whereas if the parent him/herself broke a plate, he/she tends to blame the child for untidily leaving objects around in the kitchen, without apologizing. Showing more concern to this offense may exist elsewhere, nonetheless a younger Thai still values the culture of which he/she is a member.

9.2.2 Apology as a Speech Act in English

In response to the second research aim of this study, the data from previous research studies - Holmes (1990), Intachakra (2001), and Márquez-Reiter (2000) - were reviewed and analyzed based on four super-strategies with eight sub-strategies categorized by Holmes (1990). As mentioned in Chapter 5, Holmes's category made it possible to compare apology strategies used by Thai and English native speakers from previous research works. The findings of apologies in English can be summarized as follows.

First, an explicit expression of apology is the most frequently occurring strategy used by native English speakers; especially, an expression of regret is the most frequently used apology strategy. This implies that explicit apologies have always been employed when a speaker conveys an admission of guilt to the offended person.

Second, an acknowledgement of responsibility is the second most used. This result is consistent with those found by Blum-Kulka et al.'s (1989) in that explicit expression of apology and expression of responsibility appear in British English. This would seem to imply that native speakers of British English have a tendency to use the explicit expression of apology in conjunction with an acknowledgement of responsibility. Only Holmes's New Zealand English corpus shows an explanation is the second highest rank in the frequency of apology strategies. From these results, one possible explanation may be attributed to the cross-cultural differences which may affect the way native speakers of English (British English from Intachakra's and Márquez Reiter's corpus and New Zealand English from Holmes's corpus) select apology strategies.

Third, apology strategies are selected differently from those indirect apology strategies at some points for both British English speakers and New Zealand English speakers. British English speakers show a marked preference to use acknowledgement of responsibility after explicit expression of apology, whereas New Zealand English speakers tend to use explanation or account following an explicit expression of apology. This shows cross-cultural differences between these two English speaking societies and demonstrates that speakers from different cultures may weigh the factors such as severity of offense and relationship between participants differently. These factors have been described by Brown and Levinson (1978; 1987) as factors which must be considered when estimating the weightiness of a face-threatening act. Moreover, this evidence illustrates that different cultures weigh the face loss engendered by apology differently (Holmes, 1990). In short, the way apologies function in different groups or different cultures awaits further investigation.

Finally, the findings from previous research studies appear, then, that native English speakers' culture where people view apologizing behavior as a common conversational routine has a tendency to pursue negative politeness strategies. Negative politeness strategies that are mostly directly associated with expressive speech acts are the alleviation of impositions, ceremonial courtesy, exchange of deference and personal independence (Brown & Levinson, 1987: 131) while positive politeness strategies involve claims to common ground, and desires to maintain group interdependence (Brown & Levinson, 1987: 102). Thus, it can be concluded that apologies play an essential role in the remedial process in English speaking culture.

9.2.3 Contrastive Pragmatics: Apologies in Thai and English

In response to the third research aim - to examine the similarities and differences between native and non-native apology strategies - apology strategies in Thai and English were compared based on the findings of previous studies in Chapter 4 and Chapter 5. Holmes' (1990) apology category was used to compare data in both Thai and English apologies because it was considered a competitive classification system which had been used to categorize apology strategies of English native speakers and Thai native speakers in former research studies. In contrasting apologies in Thai and English, only explicit expressions of apology between the two languages were compared; other aspects such as topic of apology, interpersonal relationship and offense weight are not comparable since each research study focused on different aspects of apologies. The contrastive findings and discussions are as follows:

The similarities between Thai native speakers and English native speakers' apologies strategies are clear in the kinds of strategy used, the distribution of strategies, and the use of sub-strategies. Both native Thai speakers and native English speakers use very similar apology strategies: explicit expression of apology, explanation, acknowledgement of responsibility, and promise of forbearance. Also, Thais and native English speakers share similar strategy distributions. An explicit expression of apology which is a direct apology strategy was used most frequently, followed by an indirect apology strategy, and either an acknowledgement of responsibility or an explanation. With regard to the similarity of sub-strategy used between the two languages, recognizing H as deserving apology strategy was not found in Thai and it was rarely found in English.

Hence, it is possible to say that the realization of selecting some apology strategies for both Thai and English apologies is a universal phenomenon. As Brown and Levinson (1987) explain, everyone in a society tends to keep certain image of themselves, an image that is called 'face'. They claim that there are two types of face; one is 'positive face' which is the desire of the individual to be liked, appreciated and approved of, and another is 'negative face' which is the desire not to have one's person, attention, time and space invaded. These two face needs are universal.

The differences between apology strategies used by Thai native speakers and English native speakers are demonstrated in the quantity of direct acts of apologizing, explicit expression of apology, and the use of sub-strategies. Thai people do not apologize in such a wide range of contexts since there are fewer semantic indicators and fewer functions in Thai apologies. Thai speakers have only four verbal means of explicit

apologizing available; Khawthot (ขอโทษ); khaw prathan thot (ขอประทานโทษ), Khaw apai (ขออภัย) and Sia jai (เสียใจ) whereas native speakers of English have at least seven of explicit apologizing available to be used; I'm sorry; I'm afraid; I apologize; excuse me; forgive me; I beg your pardon and I regret that. Here it appears that native English speakers stress showing their emotional states through a wider range of apology speech forms to make the others feel good. If politeness is equated within an individual's motivation to please the others, it seems possible that speakers who use a greater variety of apology strategies are more concerned with attending to each other's face needs. This aspect should not be taken as an argument that one group is more polite (in this case, native English speakers), and another group is impolite (in this case, native Thai speakers). Instead, appreciation that different groups of people have diverse perceptions of politeness should be deemed.

Another difference between Thai and English apologies is the use of sub-strategies. Thai and English apologies do not always have the same order of distribution in sub-categories such as offering of repair, expressing self-deficiency, expressing lack of intent and accepting the blame. Moreover, strategies that seem intended to please the hearer only exist in Thai apologies. Here, Hofstede's (1980) individualism – collectivism dimension is useful as a means to explain such differences. Hofstede created an individualism index (IDV) to assess a culture's relative position in the individualism-collectivism continuum. Cultures with high IDV are those in which the people living in those societies are highly individualistic. Their personal rights and the autonomy of an individual are of vital importance. Conversely, cultures with low IDV tend to be more group-oriented. People living in those societies must be loyal to the group to which they belong and the group's best interest always come before an

individual interest, and the individual seeks to be taken care of by the group. Hofstede (1980) proposes that English speaking culture is an individualistic one and that Thai culture is a collectivistic one (Komin, 1991), therefore Thai and English apologies do not always have the same order of distribution in sub-categories. Again, this seems to indicate that people in individualism and collectivism cultures may value apologizing differently based on the cultural norms and values specific to their groups. The review of Thai and English apologies demonstrates that universality and culture-specificity co-exist in the act of apologizing. Also, it appears that no cultures are more polite than others; they are simply diverse in culture-specific ways.

9.2.4 Apology Strategies of Thai EFL students

In response to the last research aim - to investigate the pragmatic strategies of Thai English as a Foreign Language (EFL) students in relation to the use of apology as a speech act - apology strategies used by Thai EFL students were investigated with regard to the three sociolinguistic factors: social status, social distance, and severity of offense. These sociolinguistic variables have proven to be significant factors in the use of apologies, and thus their influence on Thai EFL speakers' apology strategies is summarized and discussed in the following sections.

9.2.4.1 Social Status

Thai culture is one in which social hierarchy and seniority play a large role in the way people verbally communicate with one another. As a result, when apologizing, a speaker is sensitive to a hearer's social status. Those with lower social status are

inclined to avoid offending those with higher status and thus show more respect to them. In contrast, loss of face and admission of guilt may be less tolerable among high status people in Thai culture. As predicted, when asked to imagine themselves in a higher social status, Thai EFL speakers used 'express regret' apology strategy less than speakers of equal and/or lower status. Also, they sometimes preferred not to offer an explicit expression of apology in the apology situation. As an alternative, they used the 'explanation' strategy and/or 'offering repair' strategy. This phenomenon shows the transfer of Thai native speakers' norm to Thai EFL speakers' apologies. Thai EFL speakers who perceived themselves in a higher status may be aware of the notion of face, as well as the anticipated social role of their hearers. Apologizing to people of lower status could be a serious threat to people of higher status' positive face so they tended to avoid the explicit expression of apology strategy in the apology situation.

For an acknowledgement of responsibility strategy, both speakers of lower and equal status preferred accepting the blame sub- strategy while speakers of higher status favored expressing lack of intent sub-strategy. Recognizing H as deserving apology was not heard at all in this data. Offering repair or redress was used most between status equals, such as friends and close acquaintances. Because of the increased chance that they will meet each other again, they would like to restore the relationship.

A promise of forbearance strategy was used most by speakers of a lower position and between status equals. This demonstrates that the participants perceived the offenses made by speakers of low social status or equal social status more serious than those by speakers of high status. In addition, they commit themselves to a promise that the same mistake will not happen again.

As expected, Thai EFL speakers in the lower status showed the highest proportionate use of 'alerter'. In Thai culture, as a matter of politeness, terms indicating the hearer's high social status are expected to be used when a Thai person interacts with another (Intachakra, 2001). Also, the hearer's occupational title can be used as a second-person pronoun. Therefore, as a result of L1 pragmatic transfer, the address terms 'teacher' and/or 'professor' were frequently used by Thai EFL speakers when they produced apologies in English. The use of alerter illustrates their desire to show polite intention when they are aware of the social status of the hearer.

Concerning to the use of 'intensifiers', speakers of a higher status preferred not using intensifiers as much as the other two groups. One possible reason is that in Thai culture, a person with higher social position tends to use an explicit expression of apology without an 'upgrader' such as 'very' or 'so' when talking to a person with a lower social position. Additionally, they have a tendency not to use 'intensifiers'. The other reason would be that Thai EFL speakers forgot to use the 'intensifiers' or lack enough English ability to use 'intensifiers' in their utterances in English.

Moreover, most apologies were exchanged among those of equal status. The finding corresponds to Holmes's (1990) generalization that apologies are most common among status equals who are not too concerned about the potential of face loss or having to admit inefficiency.

As a final point, the differences of apology strategies and patterns are determined by the impact of the social status variable. Thai EFL speakers tend to vary the apology patterns

to match with the hearer's social status. They are likely to apologize to a hearer of higher status with polite and formal forms and, on the other hand, apologize to a hearer of equal or lower status with informal and simple forms. As Thai society is a hierarchical society (Komin, 1991), status differences among people are quite large, unlike European countries where individuals are equal in status. From this, it can be deduced that there is a transfer of Thai culture norms to the Thai EFL learners' apologies.

9.2.4.2 Social Distance

Like English, apologies of Thai EFL speakers were most exchanged between strangers. The finding parallels Brown and Levinson (1987) hypothesis that an increase in social distance (e.g. among strangers) necessitates the display of respect by means of apologies and the decrease in social distance tends not to require the production of these speech acts. Unlike this corpus, the Thai data from Intachakra's (2001), apologies were mostly uttered between acquaintances. He explained that his Thai participants regarded unambiguous relationships between strangers and close acquaintances as not as great an incentive for producing apologies as a relationship between acquaintances. This seems to imply that the Thais' social distance norm was not transferred into Thai EFL learners' apologies.

With regard to the use of indirect strategies, an explanation or account strategy was used most in the neutral or acquaintances group. As Wolfson (1988) explained, exchanges between people who are neither strangers nor close friends or intimates need expressions of solidarity to support them. Therefore, these relationships require an explanation to nurture them. The Thai EFL speakers' data supports Wolfson's theory.

Like Thai and English data, recognizing H as deserving apology was not found at all in any group of close, neutral or distant EFL participants. Thus, this kind of apology strategy was not employed between people with different social distance roles.

The offering repair strategy was most employed by Thai EFL speakers in the close friends or close acquaintances group. This can be accounted for in that among friends there is an expectation that the speaker and hearer will see each other again. In other words, the closer the relationship, the more likely the speaker will produce an offer of repair in order to maintain the relationship.

To summarize, with the social distant variable, apologies of Thai EFL speakers were most frequent among strangers or unfamiliar people as the necessity for politeness increases with social distance (Brown & Levinson, 1987). This finding is in line with English apologies (Holmes, 1990; Intachakra, 2001) in which explicit expressions of apology were mostly exchanged between strangers. This would seem to suggest that Thai speakers of English were discarding the Thai strategy and converging with the English one.

9.2.4.3 Severity of Offense

Like the apologies in English (Holmes, 1990; Intachakra, 2001) and Thai (Intachakra, 2001) corpus, the Thai EFL students were also made up almost entirely of ‘not- severe’ offenses. Since ‘face’ is something that is emotionally invested, and that can be lost, maintained, or enhanced, and must constantly be attended to in interaction (Brown &

Levinson, 1987: 61), in cases of non- severe offenses, the speakers need not worry about ‘losing face’ so they are prompt to offer apologies.

With severe offenses, on the other hand, an explicit expression of apology was more likely to be accompanied by an acknowledgement of responsibility strategy, AC+ and a promise of forbearance strategy, AD+. Also, the usage of intensifiers was rather high. Moreover, severe offenses were much more probable to involve B+ strategy, C+ strategy and D+ strategy than not-severe offenses. These corresponds to the interview data in which Thai EFL learners answered that they use more formal and polite forms in serious offense situations. The finding here tended to support Fraser (1981) and Holmes (1990) ’s speculation that the more serious the offense, the longer and more elaborate the forms of apologies will be.

9.3 Pedagogical Implications

Since apology is a speech act that causes problems for English as a second or foreign language learners, pedagogical implications are discussed in terms of raising sociolinguistic and pragmatic awareness of Thai EFL learners to better understand the sociopragmatic aspects of speech acts of apology in English, and to assist teachers in enhancing pragmatic teaching in the language classroom and developing teaching materials.

The first implication is the need for raising Thai EFL students’ awareness and understanding of cultural differences between their native language culture and that of the target language, since sociolinguistic variations are related to culture. The findings

of the present study show the norms of native Thai were often transferred into English when Thai EFL learners produced an interlanguage apology. For example hierarchism was embedded in the apology as Thai EFL students considered it polite to vary the apology patterns to match with the social status of the hearers. Also, Thai EFL learners are mostly unaware of the mismatch between their interlanguage pragmatics and the L2 pragmatics. For example, when asked to imagine that he/she bumped into a professor on a corner of a building, instead of saying, “Excuse me, please. I didn’t see you”, a Thai EFL learner may replace “Excuse me with “I’m sorry.” In order to make it appropriately as in “I’m sorry. I didn’t see you”. Another example is that some students used intensifiers where they are not needed as in “I’m so sorry. I’ve no intention to step on your foot.” This response sounds very formal for the situation when a speaker stepped on one student’s foot in a crowded elevator. In this case, the use of the extra polite form may simply be due to the learner’s inadequate sociopragmatic knowledge in English. Thus, promoting Thai EFL students’ awareness and understanding in both L1 and L2 cultures by giving an overview of the culture behind the apology speech act would help them communicate more successfully in the target language.

The second implication is concerning English as a foreign language (EFL) teaching. EFL teachers should be aware that fluency in the English language does not involve only linguistic knowledge but also knowledge of sociocultural. Moreover, as seen in the interview data, the participants believe that their abilities in using language and culture strategies will improve through explicit apology teaching, specifically by contrasting apologies in Thai and English. Hence, comparing the similarities and differences in apologies of L1 and L2 may be one pedagogical way to raise learners’ linguistics and pragmatics awareness in EFL learning.

The finding of the interview data from the present study also confirms the importance of teaching pragmatic competence, and specifically teaching apology strategies in the language classroom. As a way of improving language learners' pragmatic awareness, Eslami-Rasekh (2005) suggested two main teaching techniques frequently used to raise the pragmatic awareness of students. One is teacher presentation and discussion of research findings on different aspects of pragmatics. With this technique, teachers need to provide detailed information on the participants, their status, the situations, and the speech events that are occurring in order to show the importance of contextual variables in the use of different language forms. The information provided will help learners build awareness of the pragmatic features in both L1 and L2. Another method is a student discovery procedure in which students acquire information through observations, questionnaires, and/or interviews as recommended by Kasper (1997b). With this technique, students are invited to become researchers themselves and observe and record naturally occurring speech acts. The aim is to help learners focus on language use and cultural meanings, and make them become enthusiastic and reflective observers of language use in both L1 and L2. Learners can obtain information through out-of-class observation, in other words by collecting data from native speakers of English or using sections from DVDs or television as sources. The information gathered by students will be reported in class, compared with those of other students, and may be commented on and explained by the teacher.

The third implication is regarding EFL teaching materials. Since the textbooks dealing with English as a foreign language show simplification of vocabulary and situations in apology act (Yang, 2000), it is strongly recommended that language teaching materials

be designed to reflect the native English speakers way of speaking and thinking in real life situations. Furthermore, exercises in textbooks should be based on samples of authentic materials or specially written conversations which show the conversational routines and strategies used in the realization of an apology act. They should not focus simply on one semantic formula as in “sorry”, “I’m sorry” or “I’m very sorry.” Tasks in textbooks should have activities such as role-plays to give learners better experience of speaking English in a specific situation. Van De Bogart (2006) claims that acting out a specific role-play is closer to the real world of conversational English than just repeating phrases from a textbook. Thai EFL learners who are surrounded by their native language (Thai) and culture and rarely have the opportunity to use L2 (English) outside of the classroom, need to be given as many opportunities as possible to practice their communicative competence in the language classroom.

9.4 Limitations of this Study

One of the limitations of this study is the analysis of previous studies. The apology strategies in Thai and English were merely compared based on the review and analysis of previous research studies. Since each study focused on different aspects of apologies; only explicit expressions of apology can be contrasted while other aspects such as topics of apology, interpersonal relationship, and offense weight can not be compared. Thus, the contrast was meant to raise awareness of some similarities and differences that might exist between the two languages, but a further study using the same situations and methodology administered to native speakers of Thai and native speakers of English would be needed in order to be able to compare any other aspects of apologies as mentioned.

The other limitation is that it is not easy to come to a decision as to what the sociopragmatic norms of English speakers are since people in different English-speaking countries (e.g. British English and New Zealand English) illustrate somewhat different patterns and strategies when apologizing.

9.5 Suggestions for Future Research

In the first phase of this study, previous research studies on apologies in Thai and English were analyzed and compared in order to find the similarities and differences of apology strategies in the two languages. However, only explicit expression of apology can be contrasted since previous studies focused on different aspects of apologies. Further research using the same situations and methodology investigated apologies of native speakers of Thai and native speakers of English is recommended in order to make the study of apology features (e.g. topics of apology, interpersonal relationship and offense weight) comparable.

In the second phase, the questionnaire and interview methods were used as a combination technique to investigate the apology strategies of Thai EFL learners. However, one should acknowledge that eliciting data from a DCT questionnaire and an individual interview do not provide information of suprasegmental like tone and pitch which is an important factor in determining the degree of apology. Thus, examining apology strategies using natural conversation would be suggested for future research study as research of that nature would allow for some focus on tone of voice as it relates to apologizing.

Thirdly, with regard to other social variables, conducting a similar study and investigating other variables like gender, age, seniority, and formality to explore how different factors affect the use of apology strategies would be useful in further study.

Fourthly, in term of English ability aspect, it would be interesting to see the result of different levels of English proficiency effect on the apologies in English of Thai EFL learners.

Fifthly, as this study focuses only the production of apology by the speaker, it would be interesting to see whether or not the hearer accepts the apology or what the hearer's response is to the apology.

Lastly, in terms of the pedagogical aspects, it would be interesting to see the result of pragmatic teaching as Kasper (2000) notes that there is an increasing number of studies which reveal that most aspects of pragmatics are quite amenable to teaching in a foreign language classroom, but not all approaches to teaching pragmatics are equally effective. Therefore, exploring and developing appropriate approaches to explicit and/or implicit teaching of pragmatics needs further investigation in order to help language learners acquire and develop their pragmatics knowledge sufficiently.

9.6 Concluding remark

If research is a metaphor for the life journey with a clearly defined aim, to pursue the aim involves seeking and finding from the starting point to the end point of that journey.

This study is a research study journey which intends to study cross cultural pragmatics, specifically apology as a speech act in Thai and English. This study also attempts to find insight into interlanguage apology strategies of Thai EFL learners. The findings of this study can contribute to pragmatics teaching curriculum and teaching materials development.

The main findings of this study indicate that apologies are typical conversational routines in English-speaking communities. According to the findings from earlier research (Holmes, 1990; Intachakra, 2001; Márquez Reiter, 2000), apologies in English have a wide range of formulae. Whereas Thai people do not usually call for redressive action as they have a smaller range of apology formulae. It seems likely that Thailand is a positive politeness culture as the expressive expression apologies suggest themselves. Conversely, English speaking cultures tend to show the need to pursue negative politeness strategies as it entails the use of more linguistic formulae.


With regard to the social constraints such as social status, social distance and severity of offense, Thai EFL participants were well aware of whether or not to apologize and how to use suitable apology forms to meet the requirements of specific role relationships. The findings of the questionnaire data are consistent with the results from the interview data. As far as the study is concerned, the social status, social distance and severity of offense variables have a significant impact on the production of apologies. In other words, the three social variables are important determinants on choices of apology strategies.

Language is very complex, not only structurally, semantically but also functionally. The interconnection of form, meaning and function is intricately dealt with in pragmatics.

Language users know what language means to them on the basis of what they can do with language in real life. When people communicate, they need to be aware of the significance of pragmatics in communicative interaction; otherwise miscommunication and communication failure occur and can affect interpersonal relationship and peaceful coexistence, particularly in an intercultural context. On this basis, the study on the speech act of apology was conducted. It has provided significant insights into intercultural discourse of pragmatics. It is hoped that the insights from this study make some contributions to research in applied linguistics in general and to TESOL in particular.

Appendix A

Questionnaire Student Information Sheet and Consent Form

Locked Bag 1307 Launceston Tasmania 7250 Australia Telephone: +61 3 6324 3263 Facsimile +61 3 6324 3048	
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Student Information Sheet (Questionnaire)

22 August 2008

Title of investigation:

A Study of Pragmatic Strategies of English for Thai University Students

Name of Supervisor:

Dr. Thao Lê
 Senior Lecturer
 Faculty of Education
 University of Tasmania, Australia

Name of Student Investigator

Miss Siriruck Thijittang
 PhD Student
 Faculty of Education
 University of Tasmania, Australia

Invitation:

You are invited to participate in a research study that aims to investigate pragmatic strategies in relation to the use of apology as a speech act in English used by Thai university students.

Purpose of the study:

It is through this study that we intend to explore pragmatic strategies of Thai English as Foreign Language (EFL) students in relation to the use of apology as a speech act.

Why have you been asked to participate in this study?

You have been asked to participate in this study as you are a student who are currently undertaking English course and is in either first year or third year undergraduate in Rajamangala University of Technology Isan.

Participant benefit:

As the study is situated within the Thai context, the study will provide rich contextual information and recommendations that can easily be translated into the local learning environment. It is expected that the results of this study will be fundamental information used to assist students to develop their pragmatic competence in English and help facilitate cross-cultural understanding and communication.

What does this study involve?

You will be invited to complete a questionnaire in the form of a Discourse Completion Task (DCT) in which you write the responses for each situation described in the DCT. It will take approximately 30 minutes to complete. After completing a DCT, you will be asked to return it in a response box provided in front of class. The DCT will be examined for what strategies Thai learners of English use when performing apology speech act by Siriruck Thijittang, a PhD student investigator.

Possible risks or discomforts:

There are no risks involved with your participation in this study.

Confidentiality:

You will not be asked to identify yourself in any way. All data you provide will be coded by using a number. Confidentiality will be maintained at all times. During the project, all written information will be kept in a secured locked storage within the researcher's office at the University of Tasmania, Australia. Electronic data will be encrypted. Only researchers will have access to the data. Once the study is completed, the data will be stored in a secure locked cabinet at the University for a period of 5 years after which they will be destroyed. The research results will be presented in publication in the form of group results in which the identity of individual participants will not be revealed.

Freedom to refuse or withdraw:

Participation in this study is voluntary. You may withdraw from the project at any time and without giving any reason before the final analysis of data (before 30th November 2008). Please notify Dr Thao Lê or Siriruck Thijittang at the address, telephone number or email address provided below to withdraw your consent. Your data will be destroyed if you choose to withdraw from the study.

Contact persons:

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Concerns or complaints:

This study has been approved by the Tasmanian Social Science Human Research Ethics Committee. If you have concerns or complaints about the conduct of this study you should contact the Executive Officer of the HREC (Tasmania) Network on (+61) 3 6226 7479 or email human.ethics@utas.edu.au. The Executive Officer is the person nominated to receive complaints from research participants. You will need to quote the Ethics Reference Number: H10187.


Results of the investigation:

Once the study has been completed, a summary of results will be made available through the university notice board at the university in Thailand. Only group results will be reported so your identity will not be revealed. Also if you are interested in the results of this research, you can contact the researchers through the email address provided in the information sheet and a summary of results will be sent to you via email.

This study is being conducted by Siriruck Thijittang as a dissertation project in partial fulfillment of Doctor of Philosophy (PhD) requirements at the University of Tasmania Australia

**Thank you for taking the time to consider this study.
If you wish to take part in it, please sign the attached consent form.**

This information sheet is for you to keep.

Locked Bag 1307 Launceston Tasmania 7250 Australia Telephone: +61 3 6324 3263 Facsimile: +61 3 6324 3048	
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Student Consent Form (Questionnaire)

1. I have read and understood the "Information sheet" for this study.
2. The nature and possible effects of the study have been explained to me.
3. I understand that the study involves completing an open-ended questionnaire that should take approximately 30 mins to complete.
4. I understand that there are no foreseeable risks involved with this study.
5. I understand that all research data will be securely stored on the University of Tasmania premises for a period of five years after which time it will be destroyed.
6. Any questions that I have asked have been answered to my satisfaction.
7. I agree that research data gathered from me for the study may be published and that I cannot be identified as a participant.
8. I understand that the information I give will remain confidential and any information I supply to the researcher will be used only for the purposes of the research.
9. I agree to participate in this investigation and understand that I may withdraw at any time without any effect before the final analysis of data (before 30th November 2008), and if I so wish, may request that any data I have supplied to date be withdrawn from the research.

Name of Participant: _____

Signature: _____

Date: _____

Statement by Investigator

☐ I have explained the project & the implications of participation and I believe that the consent is informed and that he/she understands the implications of participation


Name of
Investigator

Signature

Date:

Appendix B

Interview Student Information Sheet and Consent Form

Locked Bag 1307 Launceston Tasmania 7250 Australia Telephone: +61 3 6324 3263 Facsimile: +61 3 6324 3048	
SCHOOL OF EDUCATION	

Student Information Sheet (Interview)

22 August 2008

Title of investigation:

A Study of Pragmatic Strategies of English for Thai University Students

Name of Supervisor:

Dr. Thao Lê
 Senior Lecturer
 Faculty of Education
 University of Tasmania
 Australia

Name of Student Investigator:

Miss Siriruck Thijittang
 PhD Student
 Faculty of Education
 University of Tasmania
 Australia

Invitation:

You are invited to participate in a research study that aims to investigate pragmatic strategies in relation to the use of apology as a speech act in English used by Thai university students.

Purpose of the study:

It is through this study that we intend to explore pragmatic strategies of Thai English as a Foreign Language (EFL) students in relation to the use of apology as a speech act.

Why have you been asked to participate in this study?

You have been asked to participate in this study as you are a student who are currently undertaking English course and is in either first year or third year undergraduate in Rajamangala University of Technology Isan (RMUTI).

Participant benefit:

As the study is situated within the Thai context, the study will provide rich contextual information and recommendations that can easily be translated into the local learning environment. It is expected that the results of this study will be fundamental information used to assist students to develop their pragmatic competence in English and help facilitate cross-cultural understanding and communication.

What does this study involve?

You will be asked to participate in one private interview. The interview, conducted by the researcher will be held at the university during a time mutually agreed upon between yourself and the researcher. The exact dates and times will be finalized once the participant selection process has been completed. The interviews will be thirty minutes in duration and with your permission will be tape-recorded. They will be structured with open-ended questions that will ask about strategies you use when performing an apology speech act.

Possible risks or discomforts:

There are no risks involved with your participation in this study.

Confidentiality:

Absolute confidentiality and anonymity of your participation in the interview will be maintained. You will not be identified by name. During the project, data will be stored on audio tape and kept in a secured locked storage within the researcher's office at the University of Tasmania, Australia. Once the study is completed, the audio tape data transcribed and analysed, the audiotapes and transcripts will be stored in a secure locked cabinet at the University of Tasmania for a period of 5 years after which they will be destroyed. In any publication, the research results will be presented as group results in which the identity of individual participants will not be revealed.

Freedom to refuse or withdraw:

As participation in this study is voluntary, you may withdraw from the project at any time and without giving any reason before the final analysis of data (before 30th November 2008). Please notify Dr Thao Lê or Siriruck Thijittang at the address, telephone number or email address provided below to withdraw your consent. If you choose to withdraw from the study, you may also choose to withdraw any data you have supplied to date.

Contact persons:

Dr. Thao Lê
Senior Lecturer
Faculty of Education
University of Tasmania
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Launceston TAS 7250
Australia
Phone (+61) 3 6324 3696
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Australia
Phone (+61) 3 6324 3792
st00@postoffice.utas.edu.au

Concerns or complaints:


This study has been approved by the Tasmanian Social Science Human Research Ethics Committee. If you have concerns or complaints about the conduct of this study you should contact the Executive Officer of the HREC (Tasmania) Network on (+61) 3 6226 7479 or email human.ethics@utas.edu.au. The Executive Officer is the person nominated to receive complaints from research participants. You will need to quote the Ethics Reference Number: H10187.

Results of the investigation:

If you agree to participate in the interview, your interview data will be coded with numbers instead of your name. You will receive a copy of your interview transcript by mail to the address you provided. The address will be destroyed immediately after the research project has ended. At this point you will be able to remove any data or make changes to assist in any clarification issues. You are requested to return the interview transcripts to the researchers via replied-paid envelopes if any changes have been made. Once the study has been completed, a summary of results will be made available through the university notice board at the university in Thailand. Only group data will be reported, so your identity will not be revealed. Also if you are interested in the results of this research, you can contact the researchers through the email address provided in the information sheet and a summary of results will be sent to you via email.

This study is being conducted by Siriruck Thijittang as a dissertation project in partial fulfillment of Doctor of Philosophy (PhD) requirements at the University of Tasmania Australia

**Thank you for taking the time to consider this study.
If you wish to take part in it, please sign the attached consent form.
This information sheet is for you to keep**

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Student Consent Form (Interview)

1. I have read and understood the 'Information Sheet' for this study.
2. I understand that the study involves my participation in one audio-taped interview of 30 minutes duration in relation to strategies I use when performing apology speech act in English.
3. I understand that the information I give will remain confidential and that, although the research data gathered for the study may be published, I will not be identified as a participant.
4. I understand that I have the right to view a transcript of my interview and make any changes that I deem necessary.
5. Any questions that I have asked have been answered to my satisfaction.
6. I agree to participate in this interview and understand that my participation is entirely voluntary and that I can withdraw at any time, for any reason before the final analysis of data (before 30th November 2008), and any data and documents associated with me so far will be totally destroyed.

Name of Participant: _____

Signature: _____

Date: _____

Statement by Investigator

☐ I have explained the project & the implications of participation and I believe that the consent is informed and that he/she understands the implications of participation

Name of
Investigator

Signature

Date:

Appendix C

Discourse Completion Task



A Study of Pragmatic Strategies of English for Thai University Students

Part 1: Background information

Directions: Please circle the choice which indicate your information

1. Gender

- A. Male B. Female

2. Student status

- A. Freshman B. Sophomore C. Junior
D. Senior E. Other _____ (please specify)

3. Major

- A. Agriculture B. Business C. Engineering
D. Foreign Language E. Tourism F. Other _____ (please specify)

4. Level of English

- A. Weak
B. Fair
C. Good
D. Very good
F. Excellent

Part 2: Actual Apologies

A: Discourse Completion Questionnaire Items (DCT) 15 items

Direction : Please write at least two responses in the spaces provided.

Imagine if you are in these situations;

1. At the office, you forgot to pass on an urgent letter to your boss. The next day your boss complained that you didn't pass it to him. What would you say?
a) _____
b) _____

2. You promised to return a laptop to your friend. However, you kept it for almost two weeks. Then your friend asked you to return it. What would you say to your friend?
a) _____
b) _____

3. You are the head of a department in a school. You forgot to inform the junior teacher to join the meeting so he missed it because of you. Your junior teacher talked to you about your fault.
What would you say to him?
- a) _____
- b) _____
4. You copied an essay from a website for your assignment and your teacher found out. What would you say to your teacher?
- a) _____
- b) _____
5. Your junior colleague was in the hospital. You said you will visit her at the hospital but you had an urgent business prevented you from going. The next day you called her to explain why you didn't come to see her. What would you say to her?
- a) _____
- b) _____
6. You are working as a tourist-guide. You came to pick the tourists late because you went to the wrong hotel. They waited for an hour. What would you say to them when you reached the hotel?
- a) _____
- b) _____
7. Having tea with your senior colleague at his house, you accidentally spilled tea on his carpet. What would you say to your senior colleague?
- a) _____
- b) _____
8. You and Chris are friends. Chris lent you a camera unfortunately it was damaged. What would you say to him?
- a) _____
- b) _____

9. You are a university lecturer, you made an appointment with students to get the assignments back but you haven't yet graded them when they came. What would you say to the students?
- a) _____
- b) _____
10. At the restaurant, you stepped on the foot of a waiter passing by you. What would you say to him?
- a) _____
- b) _____
11. You were assigned to do a report with your classmate. You were supposed to meet him in front of the library but you were 15 minutes late because you missed the first bus. What would you say to him?
- a) _____
- b) _____
12. You and your friend did a role-play for a speaking test in an English class. The conversation was not smooth because you didn't prepare well. Your friend was upset. What would you say to your friend after the test?
- a) _____
- b) _____
13. Rushing to get to examination room on time, you ran and bumped into a professor who was waiting on the corner of a building. What would you say to him?
- a) _____
- b) _____
14. In a university, you stepped on one student's foot in a crowded elevator. What would you say to him?
- a) _____
- b) _____

15. You are a manager. One of your junior colleagues whom you don't know well asked you for advice about her presentation for the next meeting but you were late. You saw the junior colleague was waiting for you in front of your office when you returned there. What would you say to her?

a) _____

b) _____

Thank you for your time

Appendix D

Interview Questions



Interview Schedule

Part A: Background Information

Subject Reference:

Gender:

What year are you in?

What is your major?

Please evaluate your own level of English proficiency. (Such as weak, fair, good, very good, and excellent)

Part B: Apology Speech Act

1. Significance of Apology

1.1 Do you think Thai apology and English apology are social speech act? Why?

1.2 Do you think apology is important? Why?

2. Apology Strategies

2.1 Do you translate apology from Thai to English when you perform apology act in English? Why?

2.2 Do you vary apology patterns to match hearers' social status that are higher, equal or lower status? Why?

2.3 Do you vary apology patterns to match hearers' social distance that are close, neutral or far social distance? Why?

2.4 Do you use different apology patterns according to situation that it is severe or not severe? Why?

3. Apology Teaching in Language Learning

3.1 Do you think explicit apology strategy instruction can enhance the use of language and culture strategies? Why?

3.2 Do you think comparing the similarities and differences of Thai and English apology can raise ability in communication in English? Why?

Appendix E

Thai Translation of DCT Questionnaire

Thai Translation of a Discourse Completion Task

กรณาวงกลมรอบข้อมูลเบื้องต้นของนักศึกษา

1. เพศ

- A. ชาย B. หญิง

2. ระดับชั้นปีที่ศึกษา

- A. ชั้นปีที่ 1 B. ชั้นปีที่ 3
C. อื่นๆ (โปรดระบุ) _____

3. สาขาที่ศึกษา

- A. เกษตรศาสตร์ B. บริหารธุรกิจ C. วิศวกรรมศาสตร์
D. ภาษาอังกฤษ E. การท่องเที่ยว F. สาขาอื่น _____

4. กรุณาให้ระดับความสามารถทางภาษาอังกฤษของตัวนักศึกษาเอง

- A. อ่อน B. พอใช้ C. ดี D. ดีมาก F. ดีเยี่ยม

สมมติว่าคุณอยู่ในสถานการณ์ดังต่อไปนี้ คุณจะพูดอย่างไร ให้เขียนตอบในที่ว่าง a) และ b)

1. ที่ทำงาน คุณลืมนำเอกสารด่วนไปให้หัวหน้างาน วันรุ่งขึ้นหัวหน้างานของคุณต่อว่าที่คุณไม่นำเอกสารมาให้ คุณจะตอบหัวหน้างานอย่างไร

- a) _____
b) _____

2. คุณสัญญากับเพื่อนว่าจะ কিনคอมพิวเตอร์แบบพกพาให้เพื่อน แต่คุณไม่ได้ কিনตามที่สัญญา เลยเวลาไป 2 สัปดาห์ เมื่อเพื่อนคุณขอให้คุณ কিনคอมพิวเตอร์ให้เขา คุณจะตอบเพื่อนของคุณว่าอย่างไร

- a) _____
b) _____

3. คุณทำงานเป็นหัวหน้าสาขาวิชาในโรงเรียน คุณลืมนำเอกสารให้ผู้บังคับบัญชาเข้าร่วมประชุม ดังนั้นเขาเลยพลาดการประชุม เมื่ออาจารย์ผู้นั้นคุยถึงข้อผิดพลาดที่คุณลืมนำเขา คุณจะตอบเขาอย่างไร

- a) _____
b) _____

4.คุณลอกบทความจากเว็บไซต์หนึ่งส่งงานอาจารย์ เมื่ออาจารย์ทราบว่าคุณไม่ได้เขียนบทความเอง คุณจะตอบอาจารย์ว่าอย่างไร

- a) _____
b) _____

5.เพื่อนร่วมงานที่อยู่ใต้บังคับบัญชาของคุณป่วยอยู่ที่โรงพยาบาล คุณแจ้งเธอว่าคุณจะไปเยี่ยมเธอ แต่ว่ามีงานด่วนที่คุณต้องไปดำเนินการทำให้ไม่สามารถไปเยี่ยมตามที่แจ้งไว้ วันรุ่งขึ้นคุณโทรศัพท์ไปอธิบายให้เธอทราบเหตุผล คุณจะบอกเธอว่าอย่างไร

- a) _____
b) _____

6.คุณทำงานเป็นมัคคุเทศก์ วันหนึ่งคุณไปรับนักท่องเที่ยวไม่ตรงตามเวลาที่นัดไว้ เนื่องจากคุณไปผิดโรงแรม นักท่องเที่ยวรอคุณเกือบชั่วโมง คุณจะอธิบายอย่างไรเมื่อคุณไปเจอพวกเขาที่โรงแรม

- a) _____
b) _____

7.คุณไปดื่มชากับหัวหน้างานของคุณที่บ้านของเขา บังเอิญคุณทำน้ำชาหกรดพรมในบ้าน คุณจะพูดว่าอย่างไร

- a) _____
b) _____

8.คุณและคริสเป็นเพื่อนกัน คริสให้คุณยืมกล้องถ่ายรูป แต่โชคไม่ดีคุณทำกล้องถ่ายรูปพัง คุณจะบอกคริสอย่างไร

- a) _____
b) _____

9.คุณเป็นอาจารย์สอนมหาวิทยาลัย คุณได้นัดนักศึกษาให้มาทำงานคืน เมื่อนักศึกษามาตามเวลาที่นัดไว้คุณยังตรวจงานไม่เสร็จ คุณจะพูดกับนักศึกษาอย่างไร

- a) _____
b) _____

10.ที่ภัตตาคารคุณเหยียบเท้าของบริการโดยไม่ได้ตั้งใจ คุณจะพูดอย่างไรกับบริการ

- a) _____
b) _____

11.คุณได้รับมอบหมายงานให้ทำรายงานกับเพื่อนร่วมชั้น คุณนัดหมายกับเพื่อนเพื่อทำรายงาน โดยนัดเจอที่หน้าห้องสมุด แต่ว่าคุณมาสาย 15 นาทีเพราะคุณพลาดรถเที่ยวแรก เมื่อคุณมาเจอเพื่อนคุณจะพูดกับเพื่อนอย่างไร

- a) _____
b) _____

12.คุณและเพื่อนแสดงบทบาทสมมติในการทดสอบวิชาภาษาอังกฤษ การพูดของคุณในการแสดงบทบาทสมมติไม่ราบรื่นเพราะคุณไม่ได้เตรียมตัวพร้อม เพื่อนผิดหวังในตัวคุณ หลังจากเสร็จการทดสอบคุณจะพูดกับเพื่อนของคุณว่าอย่างไร

- a) _____
b) _____

13.คุณรีบเพื่อที่จะไปห้องสอบให้ทันเวลา คุณวิ่งไปชนอาจารย์ท่านหนึ่งตรงมุมอาคารเรียน คุณจะพูดอย่างไรกับอาจารย์ที่คุณวิ่งไปชน

- a) _____
b) _____

14.ในมหาวิทยาลัย คุณเหยียบเท้าของนักศึกษาคนหนึ่งในลิฟท์ คุณจะพูดอย่างไรกับนักศึกษาคนนี้

- a) _____
b) _____

15.คุณเป็นผู้จัดการ

เพื่อนร่วมงานได้บังคับบัญชาของคุณที่คุณไม่ได้รู้จักใกล้ชิดขอร้องให้คุณแนะนำเกี่ยวกับการนำเสนองานในการประชุมครั้งถัดไป คุณมาช้าไม่ตรงเวลาตามที่นัดหมาย เมื่อคุณกลับมาที่ทำงานพบว่าเพื่อนร่วมงานของคุณคนนี้อาจจะอยู่ คุณจะพูดอย่างไรกับเธอ

- a) _____
b) _____

ขอขอบคุณในความร่วมมือ

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